

# Preseruatiues against Sinne,

OR,

How to liue and not sinne,  
as doe the wicked.

**WHEREIN ARE**  
Contained the most infallible and so-  
ueraigne Remedies, both Generall, against euery  
Sinne; and Speciall, against the sixe most common  
and reigning sinnes of this age: Euery thing con-  
firmed most soundly by infallible Testimony  
of Gods Word, which cannot erre.

*Teaching all,*

1. How to remoue the euil diseases of the soule, long continued.
2. How to recover our selues false into sinne, before and after conuersion.
3. How to prevent a relapse into sinne, being recovered.
4. How to keep our selues from the power of all sin ever after.

*With the full Answers to all the Cauills, Doubts, and  
Obiections which may any way be made about the Title,  
which I call, The Clearing of the Title, set downe in the  
beginning of this booke, as being an Introducti-  
on to the Worke, to the which I referre  
the Reader for his full satisfaction.*

Published by the Author **NATHANAEL COLE,**  
Preacher at *St. Leonards Bromley*, adioyning to the backe-  
side of *Strasford-Bow* in *Middlesex*, neere *London*.

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South entry of the Royall Exchange. 1618.



Preservatives against Sinne

How to live and not sinne  
as doe the wicked

WHEREIN ARE  
Contained the most infallible and so-

veraigine Remedies both Generally against every  
Sinne; and Speciall against the five most common  
and reigning Sinne of this age every thing con-  
tained most readily by infallible Testimony  
of Gods Word which cannot erre



1. How to recover out of all Sinne before and after  
conversion.  
2. How to prevent a relapsing recovered.  
3. How to keep our selves out of all sin ever after.  
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Objections which may any way be made about the Title  
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beginning of this booke, as being an Incongruity  
on to the Worke, to the which I returne  
the Reader for his satisfaction.

Published by the Author NATHANIEL COLE,  
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# TO THE RIGHT HONOURABLE, AND

most Christian Lord, HENRIE

Lord CAREY, Baron of *Hunsden*, with the  
most Religious LADY his Wife; and to the right

Honourable, and right vertuous Lady, that

*truly religious Matron, the Lady SEKOVPE*

*in Buckingham-shire*, his most Honourable

AVUNT, and to that honourable

Lady, the Lady LOVELL

*in Norfolk, his vertuous*

*and most worthy filles,*

*Grace and Peace.*

*Right Honourable,*



THE principall thing of  
which I reade in holy  
Scriptures, which makes a  
man both acceptable to  
God, and approued of the  
godly, is the grace of Re-  
generation, and for a man  
to become a new Crea-  
ture. This alone, when all  
other things faile, com-

mends a man to God. This distinguisheth the good  
from the bad, the precious from the vile, the godly from

the

*The Epistle Dedicatorie.*

the wicked; the shadow of other vertues may be in wicked Pagans, and vngodly Reprobates, but this is onely in the Elect: from the other they may fall away finally and totally, but from this we cannot. By this, we are indeede discerned, whether we are the true children of God, or not; *For if any man be in Christ, he is a new creature, 2 Cor. 5. 17.* By this we may approue our selues to belong to God, when no outward thing in the world can warrant the same. Honour, nobility, worship, dignities, riches, profits, preferments, aduancement, and the like, are the good blessings of God, but no certaine signes and testimonies of Gods speciall loue towards vs in Christ Iesus. *No man knoweth either loue or hatred, of all that is before them, Eccles. 9. 1.* that is to say; no man can truly iudge by the externall and outward fauours, whether God loues him, or hates him: *For in Christ Iesus, neither circumcision auaieth any thing, nor uncircumcision, but a new creature, Gal. 6. 15.* that is, in the kingdome of grace, no outward priuledge or prerogative, whether of Iew or Gentile, is acceptable to God, or auailable to saluation, but onely the new creature. This grace consists of two parts; First, The mortification of all the workes of the flesh; Secondly, The viuification of the spirit. The one is the abolishing of every sinne: The other, is the establishing of the heart with grace. The one is the putting off the old man of sinne, with his workes which are corrupt: The other is, the putting on the new man, which after God is created in righteousness, and true holiness, *Ephes. 4. 22.* The one is, the dying vnto sinne, not to liue any longer therein: The other is, the walking in newnesse of life, *Rom. 6. 2. 4.* The one is, the daily ceasing from all sinne, forsaking every euill way: The other is, the continuall growth and increase in the graces of Gods holy spirit. In a word, the new creature is the image of God restored in vs, the renouation of the whole man; the awaking out of the dead sleepe of sinne,

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sinne, to live righteously, and to sinne no more, 1 Cor. 15. 34. This grace (*Right Hon.*) as being of all others most requisite, I most willingly commend to your most wise and Christian considerations, and dedicate this worke, as a most notable meanes thereto, to your Honourable patronages, not doubting of the want of it in any of you, but with all my heart desiring the increase of it in you all, A grace most excellent, most profitable, most necessary: Most excellent, for by restoring the image of God in vs, we become like to God himselfe: Most profitable, for by this wee procure the blessings of God, both temporall, spirituall, and eternall. Most necessary, because without this, none can be saved, *Iohn* 3. 3. It is the end of our Creation, to serue and glorifie God; He made all things, for himselfe, *Prou.* 16. 4. He is worthy to receiue glory, and honour, and power; for, he hath created all things, and for his pleasure, they are, and were created, *Renel.* 4. 11. Yea, by right and authority of a father, he challengeth this honour, *Mat.* 1. 6. It is the end of our Redemption, to serue God without feare (that is, seruile feare) in righteousness and true holinesse, all the dayes of our life, *Luke* 1. 74. 75. It is the end of our Vocation; For, God hath called vs vnto holinesse, *1 Thes.* 4. 7. It is the end of Christ his Death and Passion; that we after his example should cease from sinne, *1 Pet.* 2. 21. and 4. 1. It is the end of our whole life, that we should no longer live the rest of our time in the flesh, to the lusts of men, but to the will of God, *1 Pet.* 4. 2. Therefore God in mercy giueth vs our life to be a space of repentance, *Renel.* 2. 21. and that we should live to keepe his word, *Psal.* 119. 17. Yea, it is the onely thing, and all that God requires, to become a new creature, in keeping Gods Commandements: Feare God and keepe his Commandements, for this is the whole duty of man, *Eccles.* 12. 13. For circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandements of God, *1 Cor.* 7. 19. I may truly

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truely say of this new Creature, as *Salomon* speaketh of the vertuous Woman, *Many are the graces of Gods spirit, but this excels them all.* *Pro. 31. 29.*

This is indeede, which will make you thrice honourable in the estimation. both of God, and all good men. For the kingdom of God is not meate and drinke, but righteousness, peace, and joy in the holy Ghost. And he that in these things serveth God, is acceptable to him, and approved of men, *Rom. 14. 17. 18.* They that thus honour God, he will honour; whereas, those that despise him (neglecting the meanes of Regeneration) shall be lightly esteemed, *1 Sam. 2. 30.* He is most in fauour with God, non quem nobilitas generis, nec dignitas seculi, sed quem deuotio fidei, & sancta vita commendat: that is, not whom, nobility of kinde, nor the dignity of the world, but whom the deuotion of faith, and an holy life commendeth, saith *Saint Hierome.* There is no respect of persons with God, but he heareth what he will be, (noble or ignoble) in every nation; he that feareth God, and worketh righteousness, is accepted with him, *Acts. 10. 34.* Wherefore I beseech your Honours, to goe on in the strength of the Lord, as you haue hitherto, daily to honour God, by a godly life, by being renewed in the spirit of your minde; and not to loue the praise of men, more then the praise of God, *John 12. 43.* For, where ambition, pride, and vaine-glory reigneth, there is no roome for sauing faith, and other graces; as our Sauour Christ told the Iewes, saying, *How can ye beleoue, which receiue honour one of another, and seeke not the honour that cometh from God onely?* *1 Iohn 5. 44.* First therefore seeke the kingdom of God, and his righteousness, and all other things (as honour, wealth, and riches) shall be cast vpon you; namely, in the soberserue of lawfull meanes, *Mat. 6. 33.* This is the good, and right way, onely to feare the Lord, and to serue him in truth, with all our hearts, *1 Sam. 12. 23. 24.* By this, ye shall be sure to haue the honour that comes from God,

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God, as Christ saith, *If any man serue me, him will my father honour, Iohn 12. 26.* Whereas, on the contrary, without this, we can neuer haue Gods approbation, though we may haue the worlds commendation; yea, though the world; and all men in the world speake well of vs, we may be accursed: *Cursed are you, when all men praise you, Luke 6. 26.* that is, if God dispraise you, and ye want his approbation, and commendation, worbe vnto you, though all men speake well of you.

Now, as a most ready way to attaine to all this, I doe here present to your Honours view these few Preseruatues, against Sinne, which I may truely call the Preparatiues to Grace: For vntill such time, as wee cease from sinne, and keepe our selues from the power of it, not suffering it to raigne in our mortall bodies, we cannot be new creatures, nor leade an holy life; For, so long as we are seruants to sinne, we are free from righteousness; But being made free from sinne, we become seruants to God, and haue our fruit vnto holinesse, *Rom. 6. 20.* This is the chiefest freedome, which bringeth with it truest nobility. *Sola apud Deum libertas est, non seruire peccatis; Summa apud Deum nobilitas, est, clarum esse virtutibus.* That is, The onely liberty and freedome with God, is not to serue sinne: The chiefest nobility with God, is to be famous in vertues, saith *Salut. Ierosol.* *Ille clarus, ille nobilis, ille tunc integram nobilitatem patet, si dignetur seruire vicijs, nec ab eis superari:* that is, Hee is famous, he is noble, he may then thinke his nobility to be true and sound, if he scorneth to serue sinne, and to be overcome of vice, saith *Chrysostomus.* And, as these concerne all men of all sorts, so especially great persons: remembering what *Paul* saith, that among the *Corinthians*: not many wise men after the flesh, not many mighty, not many noble are called, *1 Cor. 1. 26.* *Et omne animu viliu. tanto compellim in se crimen habet, quanto maior, et peritior, habetur:* that is: The greater the person is, who shineth,



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the more criminall is the vice. Let me therefore freely  
speake vnto you, as the Prophet to the King. *The Lord*  
*is with you, while ye be with him; if ye forsake him, he will be*  
*faine of you: but, if ye forsake him, he will forsake you,* 2 Chron.  
15. 2. Know (right Noble Lord and Ladies) and know  
it for your vnspokeable comforts, that, *you bring god-ly,*  
*God setteth you apart for his owne selfe; Psalm 4. 3.*  
*All Gods delight is vpon the Saints on earth, and vpon*  
*such as excell in vertue, Psalm 16. 3.* *The Lord*  
*taketh pleasure in those that feare him: The Lord tak-*  
*eth pleasure in his people, and will beautifie the meek with*  
*saluation, Psalm 147. 11. and 149. 4.* And remember  
with joy, the words of God by *Moses: If ye heare Gods*  
*voice indeede, (with care and conscience to practise it,*  
*and to frame your liues thereafter) and keepe Gods co-*  
*uenant (by living in faith, repentance, and new obe-*  
*dience) you are Gods chiefe treasure above all people; though*  
*all the earth be his, Exod. 19. 5.* Whereas, on the con-  
trary, be the person neuer so great, his calling neuer  
so honourable; without the grace of God in his heart,  
he is no whit regarded of God, but threatned to be  
destroyed, if he persist in sinne: *If they still doe wickedly,*  
*(and perseuere in wickednesse) they shall be consumed,*  
*both they and their King, 1 Sam. 12. 25.*

And here by the way, I cannot but take speciall no-  
tice, and make a particular mention of your singular and  
admirable humility, in which your Honours haue  
most worthily carryed the palme; neither is it the  
outward humility onely, but you haue decked your  
soules inwardly in lowlinesse of mynde: which among  
worldlings, and carnall men, I confesse, is account-  
ed basenesse of minde: But assure your selues, (Right  
Honourable) that, whatso euer the wicked deeme of  
it, it is not the least part of your perfection: *Humili-*  
*ty is the path way to honour, Proverbe 18. 12.* *Where pride*  
*is, there is shame, but with the lowly, is wisdom, Prou.*



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11. 2. By humility, and the feare of the Lord, are riches honour, and life, *Proverbs 22. 4.* and he that humbleth himselfe shall be exalted, *Matthew 23. 12.* Yea, God will be with the humble, and such as loue him, and know his name; hee will set them up on high; he will heare their prayer, he will be with them in trouble, and deliuer them, and bring them to honour, with long life will he satisfie them, and shew them his salvation, *Psalm 91. 14. 15. 16.* Such honour haue all his Saints, *Psalm 149. 9.* Humble your selues therefore vnder the mighty hand of God, that he may exalt you in due time; Casting all your care vpon him, for he careth for you, *1 Pet. 5. 6. 7.* And herewith, alwayes beare in minde that notable and remarkable saying of Salomon, *Righteousnesse exalteth a nation, but sinne is a reproach to any people, Pro. 14. 34.*

Thus haue I beene bold to speake my minde vnto you all, most humbly beseeching your Honours, to suffer the words of exhortation, which I haue spoken vnto you in few words, *Heb. 13. 22.* For, (that I may vse the Scripture phrased) the loue of Christ constraineth me, *2 Corinthians 5. 14.* yea, my heart is enlarged towards you, be ye also enlarged, *2 Cor. 6. 11. 13.* I doe but beseech you in Christ his stead, to be daily more and more reconciled to God, *2 Corinthians 5. 20.* I doe but stirre vp your pure mindes, by way of remembrance, that ye may be mindefull of these things, *1 Peter 3. 1.* Yea, I haue beene diligent to put you in remembrance of these things, though ye knew them before, and are established in the present truth; *2 Peter 1. 12.* Neither haue I here spoken vnto you with enuying words of mans wisdom, neither are my exhortations in deceit, or of guile; but as I am allowed of God to be put in trust with the Gospell, euen so haue I spoken, not as pleasing men, but God, who tryeth my heart: neither haue I vsed flattering words, as ye know, nor a cloake of couetousnesse, God is witnesse, *1 Thessalonians 5. 2. 3. 4.* Accept them therefore, I beseech you, and so this

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whole worke, with as willing hearts, as they are offered vnto your Honours; not as the worke of humane inuention, but because they are according to the truth of Gods word, which cannot erre: and embrace them ioyfully, though not for my sake, yet for his, by whose good spirit I was guided; and for his words sake, which *is that most sure word of prophesie, whereunto, ye doe well, that ye take heede,* 2 Pet. 1. 19.

Now, the speciall Motiues, which drew me on, to make speciall choise of your Honours in this Dedication, to whom I haue presumed to present these second fruits of my labours in this kinde, are these. First. As a token of my thankfulness, for all your honourable fauours shewed vnto me, ever since I first knew you, both in word and deede. Secondly. As a testimony of my loue, in straining to honour him, being dead, I meane, your most Honourable and Christian Father and Brother, of famous memorie, whose right I must acknowledge, this Dedication had beene, had it pleased God to haue protracted his dayes. From his bountifull hand I often receiued much, besides many honourable fauours shewed vnto mee while hee liued; of whom I haue cause to say, I haue for-gone the hope of my hap. Whose most rare and admirable vertues I could, and would willingly stand long to decipher, (as the manner of some hath beene) but remembring the old prouerbe, *I account it greatest folly to paint a Pearle.* Dead he is in regard of his body, but aliuie for ever, in regard of his good name: For, *the memory of the iust shall be blessed, Prouerbs 10. 7. And the righteous shall be had in everlasting remembrance, Psalme 112. 6. Fama dabit nullo se perijisse modo.* Thirdly. In speciall to your Lordship; for that old acquaintance which hath beene betweene vs from our youth, being Schollers together, and both of one time, both in Country,

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Country, and Vniuersity; at which time true Nobility began to shew it selfe, being euert then accompanied, & attended, with many vertues, in your noble Person; as with meekenesse of spirit, an humble and lowly carriage, kinde and courteous behauiour; together with the workes of Charity, being gentle and louing towards all men; and the workes of Mercy, as pittie, bounty, liberality, and the like: but especially with the workes of Piety towards God; all which are indeed, the grace of true Nobility. I cannot but recall to minde, to your exceeding praise, your Christian zeale to the house of God, reioycing greatly to goe to heare the Word, taking paines to pen the same, but chiefly in diligent meditation in the Word, that you being then but tender and young, by reason of that great gift of memory, which God hath giuen you, you I say was able to remember & repeate (*memoriter*) all the chiefe heads of the Sermon.

And lest any heereby should take occasion to except against me, being then but young, that I should speake beyond my knowledge, and not by experience; I doe heere answer and affirme, that I haue spoken nothing but the truth, not so much of my selfe, as by the testimony of that honest, godly, learned, and truly religious Gentleman, M<sup>r</sup>. I. B. as then our carefull, painefull, and worthy Schoolemaster, who not long since related the same to me, and not to me onely, but publique-ly to many, to his and our great reioycing on your behalfe, besides the Honourable mention of many other vertues, then shining in you, as then by him at large declared; whose word and approbation, I know your honor, neyther can, nor wil except against, knowing experimentally, the prooffe, zeale, sincerity, and faithfulnessse of that mans heart; who speaketh truth, and for a world will speake nothing but the truth. And heere I cannot but recall to minde your exceeding fauours, your entire loue, and louing affection, as then

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shewed vnto me in your youth, in vouchsafing to accept of mee into your company, and that daily, (besides many other more private respects) whereas many other, I must confesse, might more worthily haue bene your associates. In regard of all which, (especially your loue of late renewed, since your aduancement to your Honour), I could not but dedicate these my poore labours: First, as a true token of my thankfull minde, for all your fauours; Secondly, as a publique Testimony of my loue of all your Noble vertues; Thirdly, as a speciall approbation of my humble doctry to your Honour; Lastly, and chiefly, to you all, for your singular care of vertue and true piety; your more private regard to good learning; your honourable respect to godly Ministers, making much of them that feare the Lord; your willing entertainement of godly bookes, honourably recompensing the Labours of such as take paines that way, diligently reading and perusing the same, to the common good both of your selues, and those that belong vnto you: in which course the Lord strengthen you all, that you may still continue most worthy Presidents, not onely in keeping your selues vnspotted, but in keeping all that belong vnto you, from the dominion of sinne, through Gods blessing vpon your meanes: Thus being faithfull vnto the death, you shall receiue the Crowne of life, *Reu. 2.10.* and being constant vnto the end, you shall in the end, receiue the end of your faith, *even the saluation of your soules, 1 Pet. 1.9.* Which grace God grant you.

Thus craving pardon for my boldnesse, I humbly take my leaue, Most humbly beseeching Almighty God, to blesse your Honours, with all your Noble issue, with long life, and increase of Honor, according to the many Graces bestowed vpon you. The Lord Iesus Christ himselfe, and God, *even our Father, which hath loued vs, and hath giuen vs everlasting consolation, and good hope through*


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through Grace, comfort your hearts, and establish you in every good word and work. The Lord fill you with all spirituall graces of his spirit, that like the Kings daughter, the spouse of Christ, you may be all glorious within in this Church Militant; your death as Gods Saints, may be in his sight most precious, that so you may be all presented most glorious without spot and wrinkle, in the Church Triumphant; and that by our most blessed and alone Saviour Iesus Christ the righteous, to whom be glory and maiesty, dominion and power, now and for ever, Amen.

Your Honour most humbly denoted,  
in the Lord, ready to be  
commanded,

NATHANIEL COLL.

TO



**TO THE WORTH**  
**shipfull, Vertuous, Learned, and**  
**worthy Gentleman, my singular good**  
**friend, Mr. THOMAS FOSTER, of Huns-**  
**den, in Hartfordshire, Esquire, Councillour**  
**at Law, N. C. wisheth all happinesse,**  
**Externall, Internall, Eternall.**

Worshipfull Sir :



*N* all humble acknowledgements  
of all your kinde fauours, entire  
loue, and wonted beneuolence, I  
haue beene emboldned to present,  
and commend to your religious  
care, and Christian practise,  
these few Preseruatiues against  
Sinne; as truest token of my thankfull minde, not know-  
ing which way better to expresse the same. Quoties e-  
nim beneuolentiam, amorem, ac singularem in me  
fauorem, recogito ac recolligo, subeunt continuo,  
animo, laudes tuæ celebrandæ : Herein remembring  
the saying of Seneca; Per se fugienda est res, ingra-  
tum esse; quoniam nihil æquæ concordiam huma-  
ni generis dissociat ac distrahit, quàm vitium ingra-  
titudinis,

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titudinis: And as another speaketh; Ingrato homine nil pejus. And howbeit I am not ignorant, that thanksgiving belongs onely vnto God, as the chiefe and supreme Authour of all good things we ioy, it being a sacrifice which must be giuen to no other; yet it belongs vnto men also, from whom we receiue kindenesse, though not as Authors of any good, but as they are meanes and instruments vnder God, to reach vnto vs Gods benefits, and to conuey good vnto vs; which I confesse, you haue performed publicly, and privately towards mee, whereby I doe acknowledge my selfe and mine for euer obliged to your worship. Priscilla and Aquila for Pauls life, laide downe their owne neckes; vnto whom not onely Paul, but all the Churches of the Gentiles gaue thanks, Rom. 16. 3. 4. from whose example and practise, I learne (as being a duty of necessity, being authorized by the word of God) to be thankfull to those, (aboue all men, primo et maxime,) of whom I receiue most kindenesse; and that I must confesse to haue bene your good selfe, not onely in your owne person, but being a speciall meanes to stirre vp others, so farre forth, as it hath line in your power, to doe me good; herein respecting not so much the quantity of the benefit, as the quality of your loue: which if I should forget, and so remaine vnthankfull, I might worthily incurre your worships displeasure, and iustly expect the imputation not onely of inhumanity, but of great impietie. Accept therefore I beseech you of my loue herein; and howsoeuer I cannot doe as I would, yet I professe, I doe my best, for I doe what I can: Your kindnesse hath bene so frequent, I cannot deny it; so publicke, as I cannot conceale it; so great, as I cannot requite it, so faithfull, as I cannot forget it. If I should either



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ther demy it, or conceale it, I should be vnhankesfull, but most vnhankesfull, by forgetting it: Wherefore in way of requitall, this I say, and it is all I can doe; *Quz mihi præsiteris, memini, semperquē tenebo.* Now as touching this worke it selfe, you may call it, if you please, Preparatiues to grace; and the first steppes to doing good, is to cease from doing euill: A man must first purge out the old leauen of corruption, before he can be a new lump to God. 1 Cor. 5. 7. *Mens non potest habere regnum virtutum, nisi prius excusserit regnum vitiorum.* saith S. Augustine; not that there is any free-will or power in our selues, either to preserve our selues from sinne, or to attaine to grace, for God worketh both the will and deede, euen of his good pleasure. Phil. 2. 13. It is God who by his preuenting grace enableth vs: Dauid knew this well, which made him pray to God, to keepe him from presumptuous sinnes, that they might not reigne ouer him, and so he should be vpright and vndefiled, Psal. 19. 13. *Quærere deum non potest anima, nisi præueniatur vt quærat,* saith S. Bernard.

Now though I know (good Sir) that you neede no instigation to well doing, yet I haue presumed here to put you in minde of constancy and perseuerance, to continue in well doing, and to be faithfull vnto the death, so shal you haue the crowne of life. Re. 2. 10. *In cassum bonum, agitur, si ante vitæ terminum deservatur.* And I beseech you to bestow some paines and to redeeme some vacant houres, by reading & perusing these few Treatises at your best leisure: as knowing, that what good thing you haue attained, by these, through Gods blessing, shall be renewed, increased, and established. Accept I beseech  
you

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you, this worke, the rather for the good will and affection of the giuer; Nec in me valeat aliorum præjudicium, priusquam liberale tuum de me feratur iudicium: Remember, that pure religion and undefiled before God, is to keepe your selfe vnspotted. Iam. 1. 27. Et non est virtus non posse peccare, sed nolle, saith S. Ambrose: Thus I humbly take my leaue, humbly beseeching Almighty God to endue you and yours with all saving grace, with daily increase, and to keepe you from falling, and to present you faultlesse before the presence of his glory with exceeding ioy, through Iesus Christ. Amen.

Your worships in all dutie,

NATHANAEL COLE.

The



## The Contents.

I.  
**O**F the clearing of the Title, in which many Questions, Objections and Doubts, are fully answered, and clearly resolved.

2.  
Of the general Preservations, which are these foure :

viz. { Remembrance of God.  
Remembrance of our faults.  
Feare of God.  
Remembrance of our latter End.

3.  
Of the Remembrance of God, in which these 8. points are handled, viz.

1. What is it to remember God.
2. What must be remembered concerning God.
3. What are the sundry means of remembering God.
4. What is the manifold manner of it.
5. Which are best times to remember God.
6. What are the maine Lets to this remembrance.
7. What are the best signes to know whether wee remember God aright, or not.
8. The manifold arguments to moue all to remember God, and not to forget him.

4.  
Of the Remembrance of our Faults, in which the like method is obserued.

1. What

## The Contents.

1. *What is true remembrance of our falls.*
2. *What points herein must be remembered.*
3. *What meanes we must use to remember them.*
4. *What is the best manner of this remembrance.*
5. *When we may best remember our falls.*
6. *What lets must be removed herein.*
7. *What are the best signes to approue we remember our falls aright.*
8. *The strongest Motines heereunto.*

5.

*Of the true and holy feare of God, in which also consider these 8. points.*

1. *What the true feare of God is, and how it differeth from that in the wicked.*
2. *What we must feare in God.*
3. *What meanes are there to attaine it.*
4. *What is the right manner of fearing God.*
5. *When we must most feare him.*
6. *What are the Lets to this holy feare.*
7. *What are the true signes of it.*
8. *The manifold reasons to enforce it.*

6.

*Of the remembrance of our latter End, in the same manner handled. viz.*

1. *What this Remembrance is.*
2. *What we must remember about our latter End.*
3. *The meanes to attaine to this remembrance.*
4. *The true manner how to remember it.*
5. *The best times when to remember it.*
6. *The Lets to be removed, which hinder it.*
7. *The signes to know we remember it aright.*
8. *Argument: to moue vs to remember our latter End.*

*In all which is set downe a loving exhortation, perswasion, and admonition, to a conscionable practise of all: And thus farre goeth the first part of this booke.*

Of

## The Contents.

Of the second part of this Booke, conteining the  
particular Preseruatues against these sixe  
reigning sinnes of this age,

viz. { Drunkenesse.  
Whoredome.  
Pride.  
Conetousnesse.  
Swearing.  
Lying.

1.

**O**F Drunkenesse, with a limely description thereof, in  
which this fourefould method is obserued.

1. All the causes and manifold occasions of it are set downe.
2. All the Remedies against it.
3. The best meanes to attaine to the contrary vertue, viz. Sobriety.
4. The most forcible Reasons to moue all to leaue this sinne: with a speciall Dehortation from this sinne.

2.

Of Whoredome, with a description thereof.

1. The manifold causes and occasions of it.
2. All the best Remedies against it.
3. Meanes to attaine to Chastitie.
4. Reasons to dissuade from whoredome.

3.

Of Pride, in like manner.

1. The causes and occasions of it.
2. Remedies against it.
3. Meanes to attaine to Humility.
4. Arguments dissuading from pride.

4.

Of Conetousnesse, in like manner.

1. The causes of it.
2. Remedies against it.

3. Meanes

## The Contents.

3. *Meanes to attaine to Contentation,*
4. *Arguments against Couetousnesse,*

5.

*Of Swearing, in like manner,*

- 1 *The Causes of it.*
- 2 *Remedies against it.*
- 3 *Meanes to attaine the contrary Vertue.*
- 4 *Reasons dissuading from swearing.*

6

*Of Lying, in the same method,*

- 1 *The Causes of it.*
- 2 *Remedies against it.*
- 3 *Meanes to come to speake truth.*
- 4 *Arguments against Lying.*

*In all which, are taken away all the Canils, Obiections, and Doubts, with full answers to all, which the wicked may any way make for the maintaining of any of these damnable sinnes,*

*Magna est veritas, & praeualeat.*

**1 IOH. 2. 1.**

*My little children, these things I write vnto you, that ye sinne not.*

**PSAL. 119. 3.**

*The righteous doe no iniquitie; they walke in Gods wayes.*


**1 IOH. 3. 18.**

*He that is borne of God, sinneth not; but he that is begotten of God keepeth himselfe.*

**1 IOH. 3. 9.**

*Who so euër is borne of God, doth not commit sinne; for his seede remaineth in him; and he cannot sinne, because he is borne of God.*





# PRESERVATIVES

Against SINNE.

The clearing of the Title, from all  
such doubts as may seeme vnto some  
to arise from thence. In which many Que-  
stions, Obiections, and Cauils are an-  
swered, resolved, and taken away  
*for the better enlightning of our  
Understanding, and informing  
of our Iudgments in the*

TRUTH.



HE Minde of Man, as  
it is naturally subiect to  
all manner of Vice, so it  
is apt and prone to no-  
thing more, than to  
Doubting and Errour;  
both in opinion and  
practise: By which it  
commeth to passe, that  
the vnderstanding is darkened, the judgement vn-  
sound, the reason blinde, the affections wauering,

B

and

and the whole man out of tune, fickle, vnstable, discontented and disordered: according as S. James saith; *He that wanereth, is like a waue of the Sea, driven with the winde, and tossed; He shall receive nothing of the Lord, he is vnstable in all his waies: James 1.6. 7. 8.* The cause of which Errour in generall, and of the fearefull fruits and effects of it, the holy Apostle setteth downe in *Timothies; The end of the commandment is Charity, out of a pure heart, and of a good conscience, and of faith vnfeined: from which some haue erred, and swarued, and so haue fallen to vaine iangling; desirous they are to be Doctours, and Teachers of the Law, yet they vnderstand not what they say, nor whereof they affirme. 1 Tim. 1. 5. 6. 7.* More particularly, the cause of Errour is ignorance in the Scriptures: For therefore men doe erre, because they doe not rightly vnderstand Gods word; which, (as Christ himselfe speaketh) *is truth in selfe. John 17. 17.* It was the sinne of the Gentiles, *whose vnderstanding was darkened, through the ignorance that was in them. Ephes. 4. 18.* It was the sinne of hard-hearted Israel, *with whom God was grieved: saying, They doe alwaies erre in their hearts, for they haue not knowne my waies.* Considering therefore the great danger of Errour, and the manifold sinnes that it leadeth a man into, my desire is to giue satisfaction to all, who shall any way doubt of this Tytle, or fall into any errour through the same; and my care is to confirme the Reader in the truth of Gods word, as being the onely, and infallible word of truth: and herein I giue vnto all, that counsell of the Apostle; *Let vs not be, any of vs, children any longer, tossed so*  
and

and so, & carried about with every winde of doctrine, by the sleight of man, and cunning craftinesse of any, whereby they lie in wait to deceiue, Ephos. 4. 14. And let vs not heleeue every spirit, but trye them by the touch-stone of Gods word, whether they be of God or no. 1 Iohn 4. 1. Doe not erre, my beloued brethren. Iames 1. 16. In a word, let none deceiue himselfe, nor take occasion by this Title, to mistake mee or himselfe; Neither let any be carried about with any new or strange doctrine, by mee or any other; for it is a good thing that the heart be established with grace, Heb. 13. 9. And so I come to the answering of some questions following: To the performance of which, and so the whole worke, I beseech God to assist me by his blessed spirit, through Christ. Amen.

1. Question.

**VV** Hether is it possible for any man so to liue in this world, as to preserue, and keepe himselfe unblameable, vnspotted, and vndefiled?

Answer.

I answer, There are two sorts of men, Regenerate and Vnregenerate. The carnall and vnregenerate cannot so liue, it is impossible; But the man that is spirituall and regenerate by Gods spirit from aboue, in some sort \* may, and to him there is a possibility so to liue. This is proued in that place of the Apostle Iohn. He that is borne of God sinneth not; but he that is begotten of God, (namely, by his word and spirit vnto newnesse of life) keepeth himselfe, that is, he is very carefull to looke to his waies,

\* See infra  
quest. 2.

vling all good meanes, remedies, and helpes, that he sinneth not presumptuously, and of obstinate malice, *and that wicked one toucheth him not*, that is, the Diuell, doth not, neither can he touch him, *lethaliter*, that is, with such a deadly wound, as to haue such power ouer him, to make him fall away from God, or to depart from him, to commit vniuerfall Apostacie. *1 Iohn 5. 18.*

Secondly. The often and vsuall exhortations of the Apostles, vnto this duty, doe sufficiently declare, that there is such a possibility to the Regenerate to live; the Apostle *Peter* from the certaine coming of Christ to judgement, and the dissolution of the world, frameth this exhortation, tending to holinesse, saying; *Wherefore beloved, seeing ye looke for such things, be diligent, that ye may be found of Christ, in peace, without spot, and blamelesse*; *2 Pet. 3. 14.* *S. Paul* also confirmeth it, saying; *God hath chosen vs in Christ, that we should be holy; and without blame before him in loue*, *Ephes. 1. 4.* *I charge thee in the sight of God, and before Iesus Christ, that thou keepe this commandment, without spot, unrebukeable, vntill the appearing of our Lord Iesus Christ*, *1 Tim. 6. 13. 14.* *These things giue in charge, that they may be blamelesse*, *1 Tim. 5. 7.* *Both Bishop and Deacon must be blamelesse*, *1 Tim. 3. 2. 10.* *Pure religion and undefiled before God, is this, to visit the fatherlesse, and widow, and to keepe our selues unspotted from the world*, *James 1. 27.* *Keep your selues in the loue of God*, *Iude. vers. 21.* By all these it is cleare, that a regenerate man may vse such good meanes, as in this life to keepe himselfe in some good degree from the contagion of sinne, and

and the pollution of the wicked world. But here these Caueats are to be obserued, and wisely to be marked, least any fall into error.

### 1. Caueat or Caution.

**F**irst; That no Regenerate man, hath any such power or free-will of himselfe to doe any good, as of himselfe, as the Pelagians would haue it: but it is onely by the speciall grace of God in him, either his preuenting grace to enable him to good; or his assisting grace daily renewed to hold him and continue him in doing, or increasing good. It is not all the meanes that he can vse, but Gods blessing vpon the meanes, whereby he is kept, and preserved from euill, and strengthened to embrace and follow goodnesse. It is the saying of our Saviour Christ; *No man can come vnto mee, (neither by faith, repentance, or new obedience) except my father draw him. Iohn 6.44. Without Christ, we can do nothing. Iohn 15.5.* Regenerate Paul confesseth, that we are not, able, or fit of our selues, to thinke a good thought, as of our selues, but all our ability is from God, *2 Cor. 3.5.* Yea, after his conuersion, he ascribeth nothing to himselfe, but all to the grace of God; his Election, Conuersion, Vocation, Iustification, sanctification, adoption, redemption, hope of glorification, yea, all good whatsoeuer; *By the grace of God, I am that I am. I laboured more abundantly than they all, yet not I, but the grace of God in mee. 1 Cor. 15. 10. God worketh both the will & deede in the conuerted Philippians. Philip. 2. 13.* Again, saith Paul, *I haue plamed, Apollo watered,*

watered, but God gave the increase; So he that planteth and watereth is nothing, but God who giveth the blessing. 1 Cor. 3. 6. 7. It is God, who doth stablish and keepe vs from euill. 2 Thess. 3. 3. In a word, according as the Apostle Peter prayeth for the faithfull; It is the God of all grace, who doth call vs by Christ, and afterward doth make vs perfect, stablish, strengthen, and settle vs. 1 Pet. 5. 10.

2. *Canat.*

Secondly; That no Regenerate man can possibly liue so purely, and so vnblameably, as in this life to attaine to perfection, as the Anabaptists would haue it; but in vsing the best meanes he can to keepe and preserue himselfe from sinne, euen in the best actions, he shall haue many imperfections, and faile therein, through his much weakenesse, and manifold infirmities; the reason is, because Regeneration is not perfectly, but onely in part: according as the Prophet *Isaiah* hath it; *All of vs, are as an vncleane thing, and all our righteousnesses, are as filthy ragges. Isaiah 64. 6. The iust man falls seauen times, yet riseth againe. Prov. 24. 16. In many things, wee offend all. Iam. 3. 2.* Which is meant as well of the Regenerate, as the Vnregenerate: For, *None can tell how oft he offendeth. Psal. 19. 12. There is no man, that sinneth not. 1 Kings 8. 46.* Which words, of *Salomon*, are not to be vnderstood onely of the state of man before his conuersion, who can doe nothing else but sinne; but it is meant euen of the most righteous man after his conuersion, as *Salomon* doth plainly expound himselfe, saying; *For there is not*



a iust man vpon earth, that doth good and sinneeth not.  
Ecclesiastes 7. 20. Or who can say (either regenerate,  
or vnregenerate) I haue made my heart so cleane, that  
I am pure from my sinne? Prov. 20. 9.

3. CAUEAT.

Thirdly; That no Regenerate man, can so much  
as will any good thing perfectly, much lesse can  
he will the whole and perfect obedience of the law  
perfectly, as some erroneously affirme it; (For, if he  
could perfectly will it, he may perfectly doe it, as Augu-  
stin speaketh.) The reason hereof is this; because the  
will is not perfectly regenerate, but onely in part;  
and so it partly willeth, partly nilleth, being partly  
spirituall, partly carnall; so that which it willeth as  
spirituall, it doth not as carnall, the reliques of cor-  
ruption remaining in the will. To will (namely in  
part) is present with mee; but how to performe that  
which is good I finde not. Rom. 7. 18. What I would,  
that doe I not; but what I hate that doe I, verse 15.  
When I would doe good, euill is present with mee, verse  
21. that is to say; I doe feeble in my selfe a good  
will begun, by which I would keepe the law per-  
fectly, but in the same will thus inchoate and be-  
gunne, it being not perfectly regenerate, I feeble  
some reliques of the flesh, by which it commeth to  
passe, that I cannot perfectly will that, which I  
haue begun to will; but though with the minde (name-  
ly in part) I serue the law of God, yet with the flesh, the  
law of sinne. Rom. 7. 25. For the good which I would  
(as spirituall) I doe not (as carnall,) and the euill which  
I would not doe (as spirituall) I doe (as carnall.) Yea, a



man cannot will of himselfe to be saued, but first the will must be prepared of God; for how can a man will any good thing, who is not prepared vnto good. Therefore, saith Salomon; *The preparations of the heart in man, are from the Lord.* *Prou. 16. 1.*

Obiection.

*If this be so; that a man is not able to doe any good thing, no not to will that which is good, neither is it in his power to preserue himselfe from euill: First, whether is God vnjust, or rigorous to exact these things which to vs are impossible? Secondly, to what end is it for man to vse any perseruatiues? It seemes, they are in ruine.*

Answer.

I answer. In the first creation God made man able; now, that he is vnable, the faule is not in God, but in mans corrupt nature: *For God made man righteous, but they haue sought out many inuentions.* *Ecclesiastes 7. 29.* Neither is God herein vnjust, for two causes; First, because he made him able, but man by his fall hath lost this ability, and so is cause (if he perish) of his owne destruction. *O Israel thou hast destroyed thy selfe.* *Hos. 13. 9.* Secondly, because, though man be vnable of himselfe; yet God, by the ministry of his word, seconded, and made powerfull by his blessed spirit, doth make all his, that are beleeuers, both able and willing to doe good, and to eschew euill; that howloeuver destruction is from themselves, yet, *in God is their helpe.* as *Hos. 13. 9.* before mentioned; *And their ability from*

from God. 2 Cor. 3. 5. So that, though by nature we are all children of wrath, and so in a damnable estate, and under the Curse, Ephes. 2. 3. yet if we vse the meanes to heare Gods word and obey it, through Gods blessing, it shall become the power of God to saluation, to all that beleene it. Rom. 1. 16. And Christ will be the authour of saluation to all that obey him. Heb. 5. 9. And though we be subiect to fall often, yet, if we walke in the spirit; we shall not fulfill the lusts of the flesh. Gal. 5. 16.

Secondly; I answered, that notwithstanding our weakenesse, good and wholesome Remedies and Preseruatiues are not enjoyned vs in vaine; but of necessity, as we looke to be saued, we are to vse them: as without which, we can doe nothing but sinne, and by which, Gods blessing being on the meanes, we shall be kept from sinne. Behold, saith God by Moses, I set before you life and death, blessing, and cursing, good and euill; Life, blessing and good, if we vse the meanes of saluation; as to loue God, to walke in his waies, to keepe his commandements, statutes, and iudgements, to obey him, to cleaue vnto him, in the vse of good meanes: But death and cursing, euill, and utter destruction, is denounced against all those, which turne away their hearts and will not vse the meanes. Deut. 30. 15. 16. &c. to the end of that Chapter.

But besides this, the necessity of these Remedies, and that an absolute necessity, and how God doth giue vs them in speciall charge, and not in vaine, appeareth by these reasons. First; because wheresoeuer God hath appointed the end, God hath appointed the meanes to attaine to that end.

The

The end is life eternall; the means, are vocation, justification, sanctification, and the true endeavour of our hearts to vse all good remedies against sinne, is an infallible signe of those three means, or rather a true effect, whereby we may approue our parts to be in them; without which vse of godly Remedies, we cannot approue our vocation, justification, and sanctification, and consequently not attaine eternall life; this truth is infallible. *Secondly*, they are necessary, and not in vaine, because God hath ordained them, as our path and way to his kingdome, and whosoever walketh not in this way, shall neuer come there. *For we are Gods workmanship, created* (speaking of the second creation or new birth) *in Christ Iesus, unto good works, which God hath ordained, that we should walke in them.* Ephes. 2. 10. *And blessed are the pure in heart, for they shall see God.* Math. 5. 8. *But without holinesse, no man shall see him.* Heb. 12. 14. *Thirdly*, these remedies and true endeauours of the heart, are the end of our election, vocation, justification, sanctification, regeneration, redemption, and adoption. *Of our election.* Ephes. 1. 4. *Of our vocation.* 1 Thess. 4. 7. *Of our justification.* Rom. 6. 22. *Of our sanctification.* 1 Pet. 1. 2. 22. 23. *Of our regeneration.* Ren. 2. 6. *Of our redemption.* Tit. 2. 14. Luke 1. 74 75. *Of our adoption.* Ephes. 5. 8.

## 2. Question.

*Whether may a man conuerted, and in part regenerate, live in this world of wickednesse, and not sinne at all?*

*Answer.*

*Answer.*

*I answer.* If we vnderstand it simply, to be quite voide of all sinne, (as the *Perfectionists* and *Anabaptists* doe contend, that he who is borne of God, simply, doth neither sinne, nor can sinne,) in this sence, it is most false, to hold that a man can so liue, as simply not to sinne. If *I Iohn* and my fellow *Apostles* say, we haue no sinne, we deceiue our selues, and there is no truth in vs. *1 Iohn* 1.8. Yea, we make God a lyar, and his word is not in vs. verse 10. And there is no righteous man, but sinneth, *Ecclesiastes*. 7. 20. But if we vnderstand the question according to the sence of Scripture, so it is most true, that a godly man may liue, and not sinne, neither can he; and in this sence doe I vnderstand the Title: namely, that the *Regenerate* man sinneth not, neither can he sinne, because he is borne of God, and because his seede remaineth in him. *1 Iohn* 3.9. And whosoever abideth in Christ, sinneth not. verse 6. And whosoever is borne of God sinneth not; but he that is begotten of God, keepeth himselfe, and that wicked one, the Diuell, toucheth him not, *1 Iohn* 5.18. And the righteous man doth no iniquity. *Psalms*. 119. 3. All which places must be vnderstood according to the sence of Scripture, not simply: That is to say; First, He sinneth not of obstinate malice, but through infirmity, or ignorance, as Paul, in persecuting the Saints, and wasting the Church of God. *Galath.* 1.13. *1 Tim.* 1.13. Secondly, He sinneth not of set purpose, presumptuously, but as he is overtaken through weakness, as Peter, and David. Thirdly, He doth not continue in sinne, and lye in the same, but recouers himselfe by Repentance. *Prou.* 24.16. Fourthly, He doth not custome

custome and trade in sinne with delight. Fifthly, He doth not sinne wittingly and willingly against conscience, and against knowledge. Sixthly, He sinneth not of set purpose, with full consent, and swinge of will; neither can he so sinne. And thus the Title is true, a man may live and not sinne: And that he may not thus sinne, he must vse those Remedies and Preseruatiues which I haue set downe, to keepe him from his course in sinning.

### 3. Question.

*In what sence, may a Regenerate man, be saide to be blamelesse, and vnreprooeable, seeing there is none but is a sinner?*

### Answer.

I answer. In three regards. First, in his heart and conscience, in regard that his sanctity and holinesse, is ioyned with the pardon and remission of his sins, which are not imputed to him. Secondly, as he is in Christ, hauing his righteousnessse imputed vnto him, God beholds him in Christ, as righteous before him; so that though he be blacke in himselfe, and defiled with sinne, yet as he is in Christ, and so indued with the graces of his holy spirit, he appeareth most beautifull, and vnblameable. Both these prooued by these places. *The Kings daughter is all glorious within. Psal. 45. 13. Thou art all faire my loue, and there is no spot in thee. Cant. 4. 7.* Both places speaking of the regenerate members of the Church, as they are in Christ. Thirdly, before the throne of grace. *Ephes. 5. 27.*

Question.

## Question.

Whether doe the Brownists well, in seperating themselves from our Church, because it hath blemishes, spots, and disorder? and whether is it therefore no true Church, which we haue in England? as the Brownist would haue it?

## Answer.

I answered. The Brownists doe very ill, and sinne most grievously, in this their separation, because of some spots in our Church; because it is impossible it should be otherwise: it neuer was, is not, neither shall be. The Church of God is a mixt company of good and bad, there is the Tares as well as the Wheate, which must grow vntill the haruest; there is hatefull *Cain* with righteous *Abell*, and wicked *Esa* as well as godly *Iacob*: but this is no argument, to cause the Brownists separation. There is a difference to be made concerning separation, we may and must separate our selues from the wicked, in priuate and familiar conuersation, but not in publique assemblies, namely in the ministry of the word truely preached, and right administration of the sacraments. This is proued; *The Scribes and Pharises, who corrupted the Law, sitting in Moses chaire* (that is, preaching *Moses* doctrine) *by expresse commandement of Christ, must be heard, and their doctrine obeyed, Math. 23. 2. 3.* This maketh flatly against the Brownist, that notwithstanding disorder in the Church, yet if the doctrine of Christ be taught, (which the Brownist doth graunt) we are not



not to separate from the publique assemblies: but indeede, if it be the deuise of mans braine, false doctrine, and so contrary to the expresse word of God, conteyned in the doctrine of the Prophets and Apostles, whether it be a man, or an Angell from heauen that speaks it, hold him accursed. Galath. 1. 8. 9. If any man teach otherwise, and consent not to the wholesome doctrine of Christ, and that doctrine which is according to godlinesse, &c. from such withdraw or separate thy selfe (not onely in priuate conuersation, but in publique assemblies.) 1 Tim. 6. 3. 4. 5.

Secondly; The Brownists separation from the assemblies of Gods people, doth bewray not onely their hatred to their brethren, but their contempt of Gods ordinance: by which, as being their ordinary meanes of saluation, they haue attained to all their knowledge: from which they haue suffered themselves to be plucked away by the error of the wicked and so are fallen from their owne stedfastnesse, which is flatly forbidden. 2 Pet. 3. 17. Besides their separation is quite contrary to the counsell of Gods word, and the commandement of the Apostle; saying, Let vs hold fast the profession of our faith, without waivering, prauoking one another vnto lone & good workes, not forsaking the assembling of our selues together, as the manner of some is (namely, the Brownists,) Heb. 10. 23. 24. 25. Endeavour to keepe the unity of the spirit, in the bond of peace. Ephes. 4. 3. Who doth not see from hence, the practise of the Brownists, vtterly condemned? Who is he that feareth the Lord? let him beare Gods seruant speaking his word. Esay. 50. 10. Remember this well.

Thirdly.

Thirdly. Neither is our Church no Church, because of disorder; Disorder cannot make a nullitie of a Church: The Churches in the *Revelation*, of *Ephesus* and others, were true Churches, high in Gods fauour, greatly commended of Christ, and yet disorder and blemish both in Pastor and people; for which Christ sharply reproveth them, saying vnto them often, *Nevertheless I haue somewhat against thee, for these and these disorders, spots, and blemishes. Reuel. 2. at large.* And so there may be both in our Pastors & people here in England, and yet the Church of England a true Church, and highly in Gods fauour. The Brownists condemne our Church to be no Church, because (say they) some things are amisse, and not yet reformed. I answer; their reason is foolish, for these reasons. First, Wheresoeuer the word of God is truly preached, and Sacraments rightly administred, as it is in England (Gods name be praised) there is a true Church. *Ierusalem* was very much corrupted, yea, both in Doctrine and manners, yet a true Church, and the *holy Citie*; because they had the Law and Prophets read & expounded vnto them, and the *Sacraments of the Law, &c.* Secondly, We erre not in the foundation, therefore a true church: for corruption, blemishes, disorders, cannot overthrow the truth of a Church, so it erreth not in the foundation, much lesse do they make it no church. *The Church of Sardis* had a name that it liued, and yet was dead (namely in part) *Reuel 3. 1.* This Church was a true Church, one of the seauen Churches of Asia, as *Reuel. 1. 11.* There was a great corruption in.



in this and the other Churches of Asia, yet true Churches; for, *their finnes were washed away in the blood of Christ, Reuel. 1. 5.* Though then our Church should erre in matters circumstantiall (which I denie) and yet hold the truth in points fundamentall, it may be and indeed is a Church, & a true Church.

### Obiection.

*But (saith the Brownist) the Church of God, the true Church, must be pure, without spot and wrinkle, alleading, Ephes. 5. 27. But the Church of England is not pure without spot and wrinkle: Therefore it is no true Church.*

### Answer.

I answer. The Church of God is twofold; *Militant*, here on earth, *Triumphant*, in heaven: That place, *Ephes. 5. 27.* is meant of the Church triumphant in heaven, and not as the Brownist most falsly affirmeth, of the Church militant on earth. And that it is meant of the Church triumphant, it is most plaine from the word, (*present*) vsed in that place to the *Ephesians*, where it is said; *Christ gaue himselfe for the Church, that he might present it to himselfe, a glorious Church, not hauing spot or wrinkle, or any such thing, but that it should be holy and without blemish;* which shall not be perfectly, till Christ doth present it at the latter day.

### Obiection.

*But say they, there are no true Preachers in England, and Ministers in England, are Antichristian Preachers, therefore*

therefore we are not to beare them.

*Answer.*

I answer. The Preachers in England are true preachers; Gods embassadours, sent of God to deliver his message; and being thus sent of God, they preach truly, rightly expounding the word of God, to the conversion of sinners, seeking Gods glory, and the edification of Gods Church; and being thus sent of God, they are true preachers, and not Antichristian: for God sendeth no Antichristian Preachers; but God sendeth our Preachers, therefore true Preachers: For, *how can they preach, except they be sent? Rom. 10. 15.*

Secondly. The Preachers in England are true Preachers; which I proue by this reason. They who are Gods delight, his treasure, and highly in favour with God, are not false, nor Antichristian Preachers: But they who teach the gospel of Christ (as England Preachers doe, which the Brownists themselves doe graunt) are Gods delight, &c. Therefore no Antichristian, but true Preachers. For, *exceeding beautifull are the feete of them, that preach the Gospel of peace, and bring glad tidings of good things. Rom. 10. 15.* If so beautifull in Gods sight, certainly true Preachers; and who more painefull in diligent preaching this gospel, than England Preachers? Therefore true Preachers.

Thirdly. They who shall shine as the brightnesse of the firmament, and as the starres for ever and ever, are true, not Antichristian Preachers: But our wise preachers, (which are almost infinite

in England) who preach the Gospell of Christ, and are a meanes to conuert others, shall shine as the starres for euer; Therefore true, not Antichristian Preachers. And, *they that be wise, shall shine as the brightnesse of the firmament, and they that turne many to righteousnesse (as through Gods blessing England Preachers doe) shall shine as the starres for euer and euer. Daniel 12.3.* But Antichristian Preachers shall not so shine for euer, who conuert none to the faith, but auert many from the faith, and to embrace the doctrine of Diuels.

Obiection.

*But England Preachers, many of them, liue badly, and not according to their teaching; therefore we will not heare them.*

Answer.

I answer. The bad life of a Minister is to be lamented; and it were to be wished, that such as are faulty, would looke better to their waies, and so to build with both hands, by life and doctrine; but yet this is no argument to proue, that we must not heare them: *The Scribes and Pharises, preached well, but liued ill, for they saide and did not, yet because they preach Moses doctrine, whatsoeuer they bid vs doe, that we must obserue, and doe, as Math. 23.2.3.* Teaching all caillers at Ministers liues, that though their life be bad, yet if they preach Christs doctrine, they are bound in conscience to heare them. And thus much for the Brownists obiections by the way, hauing some relation to the Title; whom I beseech God to conuert,

conuert, euen so many as belong to him, and to open their eyes to see how blindly they are seduced, and wishing them to marke that laying well, Heb. 12.25.

Question.

*How shall we escape damnation, seeing every sinne is mortall and deadly; Rom. 6.23. And every transgression deserves a iust recompence of reward, i. e. death eternall? Heb. 2.2.*

Answer.

I answer. Euery sinne indeede, is mortall in it owne nature; but all sinnes, which in their owne nature are mortall, become veniall to the faithfull through Christ, and for his sake, so that, *to those which are in Christ, there is no condemnation. Rom. 8.1.*

Question.

*But whether may not a man be perfect in this life, seeing he shall not be condemned for any thing?*

Answer.

I answer. Perfection is twofold; Legall, and Euangelicall. The legall perfection, which is opposite and contrary to all imperfection, none can attaine vnto: But the other perfection which is opposite to hypocrisie, which is called vprightnesse and integrity, a man may and must haue: Thus all those who in Scripture are called perfect, are not perfect in the first sence, but in the latter; They were perfect, that is, vpright. Thus was *Dauid,*

*Enoch, Abraham, Noah, Enoch, Zacharias, and Elizabeth, and many other, as Asa, &c. All which are called perfect, and they walked in all the commandments of God perfectly, and served God with all their heart, that is, they were upright, walked uprightly, and served God uprightly, sincerely, and seriously; and this is the perfection of the Gospel.*

*Obiection.*

*The workes of the holy Ghost are perfect workes; But the workes of the faithfull, are workes of the holy Ghost, Therefore perfect.*

*Answer.*

*I answer. Those which are the meere workes of the Spirit onely, are perfect; but the workes of the faithfull, are done of them, by the operation of the Spirit; as then they are workes of the Spirit, they are perfect, but as they are the workes of the faithfull, who are but in part regenerate, so they are imperfect and vncleane: even as the purest water, running through a filthy channell must needes be polluted and defiled: and yet these imperfect workes through Christ are accepted and approved of God as perfect; and in the faithfull God accepteth the will for the deede. 2 Cor. 8. 12.*

*Obiection.*

*But saith the Papist, that which God approveth and accepteth, is no sinne, (for he cannot endure sinne) then if the workes of the faithfull be no sinne, why may he not fulfill the law perfectly?*

*Answer.*

*Answer.*

*I* answer. God accepteth and approueth of the workes of the faithfull, not simply, but in part; namely, so farre forth, as they proceede from the worke of the spirit in the faithfull, nor as they come from man himselfe, whose will is in part corrupt, and so the workes of him are not altogether free from all sinne: God accepteth of the person in Christ, and pardoneth the fault of his workes, and so approueth of them as his owne worke in them; otherwise, when a faithfull man hath done all that he can doe; still he is an vnprofitable *seruant*. *Luke 17. 10.* Therefore his workes, as his workes cannot be perfect, being imperfect, they cannot merit, neither can he perfectly fulfill the law, or be iustified by his workes, as the *Papists* would haue it.

*Question.*

*What then is the full meaning, and proper sense of this your Title?*

*Answer.*

My meaning and intent is this; not that any man can simply so liue, as neuer to fall into any sinne, as the *Anabaptists* hold it; nor, that any man can, if he list, and when he list, doe good; and of his owne strength keepe himselfe from sinne, as the *Pelagians* affirme: nor that any man can liue perfectly and, fulfill perfect obedience to the law, as the *Papists* teach; nor that any should separate himselfe because of some imperfections and wants, as the

Brownist would haue vs: but this I chiefly meane, to shew how to keepe our selues from the dominion, and reigning of sinne; that though sinne dwelleth in vs, yet it shall not reigne in vs, to carry vs away headlong to the obedience thereof: I meane also, that vsing these Preseruatiues, we shall not sinne so commonly in our former course of sinning, but we shall be hereby restrained from so sinning; we shall be afraid to sinne, we shall hate all euill waies, we shall study newnesse of life, and seeke to please God in all wel-doing; we shall be brought to remorse of conscience, and true humiliation for sinne; wee shall be brought to true repentance for euery sin, and a carefull forsaking of all such wicked waies, as formerly we haue liued in, and to a godly resolution and purpose of heart against all sinne for time to come: These preseruatiues will be speciall meanes to bring vs out of the state of damnation, and to keepe vs in the state of Grace, and to bring vs to life euerlasting.

*An aduertisement to the Reader.*

**T**Hat these Preseruatiues may take place in thy heart, and haue their more full effect in thee; I counsell thee to vse daily and diligent praier vnto all-Almighty God, to giue thee his blessing in the vse of these meanes; and I aduise thee to watch thereunto with thankesgiuing, as the Apostle counselleth, *Coloss. 4. 2. Continue in praier, and watch in the same with thankesgiuing.* In which words, are set downe three remarkeable duties, worthy thy obseruation.



obseruation, for thy better practise of the *Remedies* following. *First, vse daily prayer*, earnestly beseeching God to blesse these helps vnto thee, and to make them effectuell to thy heart and conscience. *Secondly, watch daily*, that is, haue a continuall care to vse them daily, and neuer cease, till thou hast found the power of them in thy soule. *Thirdly, giue God thanks*; if thou findest that thou art bettered by them, giue God the glory of it, who is both the author and finisher of faith, and all other grace in thee; and be sure to perseuere in this course vnto the end. Thus I pray God, in whose power onely it is, to sanctifie thee throughout in soule, spirit and body, and to keepe thee blamelesse vnto the coming of our Lord Iesus Christ. 1 Thess. 5. 23. Consider what I say, and the Lord giue thee vnderstanding in all things. 2 Timoth. 2. 7. And thus much for the clearing of the Title.



Considering with my selfe, what an euill and dangerous age it is, wherein we liue; I finde the words of him, who is truth it selfe, long since foretold, to be now most truly verified; Namely, how iniquitie should abound, and the loue of many waxe cold, in the last dayes, *Math. 24. 12.* confirmed by the Apostle Paul, saying, *This know, that in the last dayes, perilous times shall come: for men shall be louers of pleasures, more than louers of God, and euill men grow worse and worse, deceiuing and being deceiued. 2 Tim. 3. 14. 13.* These things are now fulfilled: whereby wee gather certainly, that these are the last times, and how soone the end will be, it cannot be certainly defined; but most sure it is, it cannot be farre off. The consideration whereof should moue vs to hasten our repentance, not to liue in sinne any longer, but to walke circumspectly in this present world, and redeeme the time, because the dayes are so euill. *Ephes. 5. 15. 16.* and to cease from sinne, by the example of our Sauour Christ, *1 Pet. 4. 1.* and to keepe our selues vnspotted of the world, *1 Iam 1. 27.* and to shun the paths of the wicked, not communicating with them in their sinnes, least we be partakers with them in their plagues, *Ren. 18. 4.* Wee must take heede and sinne no more, least worse things happen to vs. *Ioh. 5. 14.* which is in effect all one with that of the Titles we must preserue our selues from sinne, and watch, least that day come vpon vs vna wares, and so finding vs vnprepared, wee perish in our sinnes: for, looke how the day of death leaueth vs, so shall the day of iudgement.

*iudgement finde vs, as Salomon speaketh. Look how the tree falleth, so it lyeth. Eccl. 11.3.* This is a duty indeede, both befitting the times wherein we liue, as also best beſeeming not onely our Chriſtian profeſſion, but an holy conuerſation alſo, which appears in nothing more, than in ceaſing to doe euill, and a riſing vp to newneſſe of life; and therefore (as being the onely and principall duty required) *Paul perſwadeth it chiefly; ſaying, Onely let your conuerſation be, as it becommeth the Goſpell of Chriſt. Philip. 1.28.* Now wee cannot adorne the the Goſpell more, than by preſeruing our ſelues from the waies of ſinne, and keeping our ſelues in the waies of God; neither can we diſgrace the Goſpell more, than by forſaking the waies of God, and liuing in our ſinnes.

*Motives vnto this maine dutie.*

**T**He Arguments to ſtirre vs vp, conſcionably to praſtiſe theſe Preſeruatiues, and Remedies againſt ſinne are three:

*viz.* { 1. Excellency  
2. Profit  
3. Neceſſity } of them:

I.

First, the Excellency, of them appeareth in this, that by this, we doe reſemble God in holineſſe, and Chriſt in purity: we walke as Chriſt hath walked, and doe arme our ſelues with the ſame minde, as Chriſt was before vs; namely, in ceaſing from ſin, and liuing no longer to ſinfull luſts; as *1 Pet. 4.1.2.* and *1 Pet. 2.21.22.* Secondly, this diſtinguiſheth

vs from the wicked; who are described to be such, *as cannot cease from sinne.* 2 Pet. 2. 14. Yea, this assur-  
 eth vs, *so long as we doe thus well, that we are the*  
*righteous seede of Abraham.* 1 Pet. 3. 6. Thirdly, by  
 this meanes; we haue *God our father, and we are his*  
*sonnes and daughters, than which nothing is more ex-*  
*cellent.* 2 Cor. 6. 17. 18. For blessed are the people,  
*that be in such a case, yea happy are the people that haue*  
*the Lord for their God.* Psalm. 144. 15. *and blessed are*  
*they who are vndefiled in the way.* Psal. 119. 1. They  
 are blessed in this life, *Dent. 28. at large.* They are  
 blessed at their death, *for, right precious in the sight of*  
*the Lord, is the death of all his Saints.* Psal. 116. 15.  
 And for euer blessed after this life; *for, on such the se-*  
*cond death shall haue no power.* Renel. 20. 6. Fourth-  
 ly, those that keepe themselues from sinne, and vn-  
 defiled, walke in Gods owne way; *for, his way is an*  
*vndefiled way.* Psal. 18. 30. Yea, they are the Saints  
 of God, described to be such *as are not defiled, in*  
*whose mouthes is found no guile, but they are without*  
*fault before the throne of God.* Renel. 14. 4. 5. yea, they  
 are Gods chiefe treasure about all people on the  
 earth, *may, God delighteth in none but in such holy and*  
*vndefiled Saints, for, all his delight is in the Saints, and*  
*those that excell in vertue.* Psal. 16. 3.

## 2.

Secondly. The *Profit* of them appeareth in this;  
 That, besides all the former blessings and mercies  
 of God in generall, they doe obtaine this speciall  
 fauour of God, that such men as vse them, shall haue  
 all their sinnes pardoned and forgiuen them; they  
 shall be quite blotted out of the booke of Gods  
 remembrance,

remembrance, so that they shal neuer be laid to their charge, nor they condemned for them. *Wash you, make you cleane; put away the euill of your doings from before mine eyes, cease to doe euill, learne to doe well; and then come saith God, and let vs reason together; though your sinnes be as scarlet, they shall be as white as snow, though they be redde like crimson, they shall be as wooll.* Esay. 1. 16. Secondly, they procure vnto vs, a sweete, ioyfull, and comfortable life here, and euerlasting life hereafter. *Wouldst thou liue, and faime see good & long daies? Then keepe thy tongue from euill, and thy lips from speaking guile: Depart from euill, and doe good.* Psal. 34. 12. 13. 14. Thirdly, they doe keepe vs from the curses of God in this life, and that eternall curse in hell fire in the life to come: for, sinne which is the cause of them being remoued, needes must the effects cease. *Because the wicked man considereth, and turneth away from his wickednesse which before he hath committed, he shall saue his soule aliuie, and not dye the second death, as Ezech. 18. 27 28. Repent and turne from your transgressions, and so iniquity shall not be your destruction, verse 30.* In a word; he that laboureth to preserue himselfe from sinne, and walketh in Gods waies, delighting himselfe in well doing, and pleasing of God, hating and forsaking the euill way, shall haue mercy at Gods hand, *Prov. 28. 13. He shall haue giuen him, of God, his hearts desire, Psal. 37. 3. 4. 5. yea, it is impossible to expresse the unspeakeable ioyes prepared for those that hate their sinnes, and loue and feare the Lord. 1 Cor. 2. 9. For, no good thing will he with-hold from them that liue purely.* Psalm. 84. 11.

Thirdly.

Thirdly, the *Necessity* of them, which is the principall argument, to moue the practise of them, appeareth many waies. First; vnlesse, wee keepe our selues from euill, and come out of our sinnes, wee are not fit for one part of Gods seruice, and worship, but our sinnes will hinder vs: Wouldst thou pray? If thou be wicked, lining in thy sinnes, thou canst not pray effectually; for, *the wicked call not upon God, Psal. 14. 4.* Wouldst thou so pray, as to be heard, and haue thy desires graunted? *If thou regardest wickednesse in thy beate, the Lord will not heare thee. Pal. 66. 18.* Wouldst thou heare the word of God with profit? *Thou must lay aside all filthinesse, and so receiue the word. Iam. 1. 21.* Wouldst thou come a worthy guest to Gods table? then, *thou must not come in thy sinnes, but examine thy selfe, and iudge thy selfe for them. 1 Cor. 11. 28. 31.* Wouldst thou preach well, and haue God to blesse thy labour, and to be well pleased with thee? Then *thou must not hate to be reformed, and liue in thy sinnes, as the wicked doe. Psal. 50. 16.* Wouldst thou repent, and turne to God? Then *thou must leaue and forsake thy sinnes, Exech. 18. at large.* And so it is true of all other parts of Gods worship. Secondly, without these meanes, we can doe no manner of good; for, *an euill tree cannot bring forth good fruit, and an euill man out of the euill treasure of his heart, cannot but bring forth euill things. Math. 12. 35.* Nay, he cannot speake good things, who is euill, verse 34. Nay, he cannot thinke a good thought, which is yet in his sinnes, for his inward parts are very wickednesse. *Psal. 5. 9.*

There

There is as great an impossibility, (in regard of humane power) in a man accustomed to sinne, that he should doe any good, as it is impossible for the Black-moore to change his skinne, or the Leopard his spots. Ier. 13. 23. Lastly; they are so necessary that without the true vse of them, we cannot be saued, but shall most certainly be damned in hell for evermore. No vnrighteous person, man or woman, shall inherite the Kingdome of God; Let none therefore be decciued, for neither Fornicatour, Idolater, Adulterer, Effeminate, Buggerer, Theefe, Conetous, Drunkard, Renuiler, Extortioner; shall inherise Gods Kingdome. 1 Cor. 6. 9. 10. Reuel. 21. 8. There shall in no wise enter into the holy City, any thing vncleane, or that defileth, or worketh abomination. Reu. 21. and 27. Wherefore, to conclude; Let vs, as Paul saith, cleanse our selues from all filthinesse of the flesh and spirit, and finish our sanctification in the feare of God. 2 Cor. 7. 1. And if this threefold argument, be not a sufficient gable to draw vs to the practise of these preseruatiues; then as Christ saith, Let him that is vniust, be vniust still, and he that is filthy, be filthy still. Reu. 22. 11. But, let such know, God will bring them to iudgement. Eccles. 11. 9. And so I come to the Remedies themselves.

Here





Here beginneth the generall Pre-  
seruatiues against all Sinne in generall,  
*teaching how (according to the sense  
of holy Scripture) a man may liue  
and not Sinne.*



Having thus cleared the Title from  
all suspition of Errour, & set downe  
the principall Arguments to move  
vs to put in practise the seuerall du-  
ties enioyned vs in this Worke fol-  
lowing: I now come to handle the Preseruatiues  
themselves, in order following, as being the most  
necessary subiect to be handled, in these exceeding  
sinfull and euill daies wherein we liue. In hand-  
ling of which, I haue obserued this methodicall  
order. First, setting downe the Remedie it selfe, I  
presently adde the Prooofe; proouing from Scrip-  
ture, and godly Example from thence, that every  
Preseruatiue is a most soueraigne medicine, and an  
infallible remedie against every sinne, without  
which, we cannot but sinne most grieuously. Se-  
condly, I haue propounded the right manner of  
these Receipts, and how to vse them aright. Third-  
ly, I haue obserued the fit, due, and seasonable  
time,

time, when we are to vse them. Fourthly, the seuerall lets I haue remoued, which might hinder the worke of them. Fifthly, I haue shewed the seuerall signes, to know, and feele our recovery from sinne, by the vse of these helpes. Lastly, I haue set downe the great danger of neglecting them, and the particular reasons, to enforce vs to the diligent, and conscionable practise of them; and all this chiefly by the word of God, as my principall guide herein: as followeth.

*Diuision.*

The Preseruatiues and Remedies against Sinne, are of two sorts:

*Viz.* { *Generall.*  
          { *Speciall.*

Preseruatiues in *generall*, are such, as concerne sinne in generall, and doe serue to preserue vs from one sinne, as well as another, and to be vsed; as meanes for the better keeping vs from euery sinne, without exception; of which I intreate in the first place.

*Speciall* preseruatiues, are such, as cannot well be applyed to euery sinne, but are speciall meanes to keepe vs against this and that particular sinne, which we are, or may be giuen vnto, more or lesse; either of our selues ouertaken with it, or drawne into it by others: of these I speake seuerally, by themselues, in the last place.

Againe, Remedies against euill, are two-fold.

*Viz.* { *Preuening euill.*  
          { *Remouing euill.*

Remedies *preuening euill*, are such, as doe hinder, and

and let a future euill to come; that if a man be not fallen into this, and that sinne already, these will keepe him, that he shall not fall into them; or being fallen, and recovered againe, they will preuent a relapse: not simply, that any can so liue, as neuer to sinne againe; but in regard of the settled purpose of the godly mans heart, whereby he is resolu'd not to commit, or continue in any one sinne.

Remedies *remouing euill*, are such, as doe remoue a present euill, and recouer a man not onely newly fallen into sinne, but such as haue beene sicke a long time of this, or that disease of sinne; yet some sooner, some later, even as it please God to worke in their hearts, in the vse of the meanes. And of these natures, are these preseruatiues, both to preuent a future mischiefe, to which we are subiect, and to remoue those present euils, into which we haue plunged our selues; and preseruing vs, not onely from sinne, but also the punishment for sinne. Now I shew them.

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*The first generall Preseruatiue: namely,  
the Remembrance of God.*

*The Prooffe.*

**T**Hat the true and serious remembrance of God is an especiall remedie against Sin, and the forgetting of God, a cause of sin, I thus proue it. First, by testimony of holy Scripture; God gaue *Israel* a Law, to be continued to their posteritie;

ritie; namely, to remember God, and keepe his Commandements, that so they might not be a faithlesse, and stubborn generation, who see not aright their hearts, and whose spirit cleaueth not faithfully vnto God, like their forefathers, and the children of Ephraim; who kept not Gods covenant, forgetting GOD and his wondrous workes. Psal. 78. from the 5. verse, to the 12. Here wee may see plainly, that the remembrance of God, keepeth vs from sinning as the wicked, and that the forgetting of God is the cause, why the wicked sinne so as they doe. God commandeth Iosuah, to remember him continually, that hee might liue well, and prosper; saying, *The Booke of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that so thou maist obserue to doe all things therein; and then thou shalt make thy waies prosperous, and haue good successe, Iosuah. 1. 8.* When the Lord had given the Israelites abundance, and plenty of all things; lest they should fall into pride, vnthankfulnesse, and other sinnes, he giueth them this Cauear, saying; *When thou hast eaten, and art full, and hast built goodly houses, and dwelt therein, and when thy herds, and thy flocks, and all thou hast is multiplied, beware, and take thou heede, thou forgettest not the Lord thy God; and lest thine heart be lifted vp, and thou forget the Lord thy God; but remember the Lord thy God, &c. Deut. 8. 10. 11. 12. to the 18.* The Apostle Iude, writing against the wicked seducers, that liued in his time, in many notorious sinnes, which he reckoneth vp in his Epistle, lest we should fall into the like sinnes,

D

prescri-

prescribeth this as a Remedie; saying: *But ye beloued, remember the words of the Apostles of Iesus Christ, Iude, verse 17.* Many more places might be alleadged, but I handle them after: These two or three witnessles shall be sufficient for the establishing of this truth.

Secondly, this is confirmed more clearly, by the examples of godly and holy men in Scripture. *Danid* shewing what a combat he had with diffidence, and distrust, acknowledgeth this to be his remedie, whereby he got the victorie, namely, the remembrance of God in his workes; and so after confession of the combat, he saith; *And I said, this is my infirmitie; but I will remember the yeeres of the right hand of the most high, I will remember the workes of the Lord; surely I will remember thy wonders of old; I will meditate also of all thy works.* *Psal. 77. 10.* Again saith the same *Danid*. *I haue hid thy words, O Lord, within my heart, that I might not sinne against thee.* *Psal. 119. 11.* The Apostle *Peter*, when he forgot the words of Christ, presently denied him, curling him, and saying, *I know not the man;* And when *Iesus* turned and looked upon *Peter*, then *Peter* remembered the word of the Lord, and went out and wept bitterly, as *Luke 22. 61. 62.* This remembrance of God, puts a maine difference, betweene the godly, and the wicked. The godly man remembreth God, in his word, and workes; but the wicked is forgetfull of him: *The wicked is so proud, that he careth not for God, neither is God in all his thoughts.* *Psal. 10. 4.* And thus wee haue the truth of this Preseruatiue, of which I may lawfully

lawfully say this, that no man hath any cause to doubt of this Physicke, for it goes with his, *probatum est*: If any therefore finde himselfe diseased, let him use this medicine: When *Nathanaell* asked this question; *Can there any good thing come out of Nazareth?* *Philip* saith vnto him, *Come and see*, *Ioh. 1. 46.* So say I, to all that shall aske, as the wicked in *Malachy*; *What profit is there in this serving of God, and remembering of him?* *Mat. 3. 14.* My answer is, *Come and see, come, try, and trust*; and let all such know, that they who remember God, are Gods delight, and his iewels, *Malachy 3. 17.*

*Now of the dutie it selfe: Remember God.*



That we may rightly conceive of this dutie, and so the better practise it; I obserue these three necessary points. *First*, what it is to remember God; *Secondly*, what we must remember concerning God; which may keepe vs from sinning. *Thirdly*, what are those meanes and helpes, whereby we may come to this remembrance of God.

*I. What it is to Remember God?*

To remember God, may be considered two waies,

{ *Generally.*  
 { *Specially.*

*Generally* to remember him is this; to conceive of him, to be such a God, as in generall this word declareth him to be; namely, that he is a spirit, immortall, incomprehensible, three persons, yet but one God; that he is omnipotent, al-sufficient,

infinite,

infinite, eternall, and such like; This may be in a wicked man, yea, the diuels themselues, who can doe nothing else but sinne; and it is so farre from preseruing the wicked from sinne, as indeede the more they ~~thus~~ remember him, the more they sinne against him: not that this remembrance of God in it selfe considered, is euill, but in regard of the corrupt disposition of the wicked, who, either doe not apply this at all, or else if they doe apply it, it is in abusing it, to their further incouragement, and liberty in sinning. As for example; they remember God is iust, and hereupon they despaire; as *Cain, Saul, and Iudas*: that God is most mercifull, hereby they presume, that God is Almighty, therefore he will, and can saue them; and if they can stay at the last gaspe, Lord haue mercy on mee, (*Which words alone a man may use often, and yet goe to hell. Mat. 7. 21.*) they thinke, and beleue they shall be saued: They remember God is almighty, and al-sufficient in generall, and thereby take occasion to liue idly, resting onely vpon Gods providence, without the vse of lawfull meanes; which is tempting of God, and so of the rest. But this being no Preseruatiue against Sinne, I omit to speake further of it: Onely this I adde, that this kinde of remembrance in it owne nature, ioyned with the acknowledgement of Gods attributes, is necessary vnto saluation; but this alone shall neuer saue any, *It being nothing else but flattery, lying, hypocrisie, assistance, and inconstancie. Psalme 78. 35. 36. 37.*

Specially, to remember God is, to remember him so, as to apply him vpon all good; and necessary

occali-



occasions, to be such a God to mee, and thee in particular, as in his word he hath reuealed himselfe to be. More particularly; to remember him, is to be fully perswaded in our hearts and conscience, of his Presence, Might, Maiestie, Iustice, Mercy, Bounty, Loue, Goodnesse, and the like, towards vs, vpon which perswasion we doe often recall in to our mindes, all the former attributes, seriously considering and meditating of them by our selues, whereby we are stirred vp, to walke as in the sight of God, approuing our hearts to be sound before him; and whereby out of a filiall feare, joynd with true loue of God, we doe endeavour to the vttermost of our powers, to labour in the true vse of all good meanes, both for the auoiding of euill, and for the attaining of good; Thus the wicked man remembreth not God, neither can he; for as *Dauid* speaketh, *they set themselves in no good way. Psal. 36. 4.* And *Isa. say they, is there any knowledge in the Almighty? Loe, these are the vngodly. Psal. 73. 11. 12.*

Or more briefly thus; to remember God, is to set our whole affections on him, and that continually, to haue him in our hearts and mindes, and so to thinke, and meditate, and muse vpon his glorious presence, that (wherefoeuer, or whenfoeuer, either in publique or in priuate) we doe carry our selues, as in his presence, hauing a circumspect care, that neither in thought, word or deede, we offend him; at no time, in no place, amongst no company: but considering in our hearts, that God stands by vs, we so demean our selues, as admitting God to be the just Iudge of all our waies, and practises.

This is a most effectuell meanes, to keepe vs, if not from all sinne, yet from a course and trade in sinne, and this is onely in the childe of God: *The law of his God is in his heart, therefore he shall not slide.* Psalm. 37.31.

## I.

In this speciall Remembrance of God, which is a notable meanes against sinne, we must obserue these particular branches. *First*, we must consider that God stands by vs, in what place, or companie we are, wherefoeuer, whether it be in publike or in secret and darke corners; and that this God doth know, see, and behold all our heart, our thoughts, the very imagination of our thoughts, all our talke and doings, both good and euill: that as he is omnipresent in all places, filling heauen and earth with his maiesty, so he is omniscient, seeing, obseruing, and pondering all our doings, and taking a speciall notice and view of all our behauiours: This is that which a wicked man beleeueth not; and therefore sinneth presumptuously, and taketh liberty vnto himselfe to sinne freely, customing and trading in his sinne, without any conscience and regard of sinne: Therefore, that *David* might counsell his sonne *Salomon*, the better to looke vnto himselfe, and to take heede of sinning, prescribeth this Remedie, as the most notable meanes, saying, *Serue God with an vpright heart and willing minde: for the Lord searcheth all hearts, and understandeth all imaginations of thoughts.* 1 Chron. 28.2. The Apostle, to keepe vs from falling into the same sinne of vn-beliefe and disobedience, after the example of the wicked

wicked Iewes, perswadeth vs to study, to labour, to enter into the heavenly rest, by adding this notable Remedie and meanes, as the most forcible reason he could vse, sayings; *For the word of God is quicke and powerfull, and sharper than any two-edged sword, peircing euē to the diuiding a sunder of the Soule and Spirit, and of the Ioynts and Marrowe, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and open vnto the eyes of God, with whom we haue to doe. Heb. 4.11.12.13.* It was the counsell of Seneca vnto Lucillus; when thou art about to attempt any thing that is euill, thinke with thy selfe, that the graue Senators of the City stand by thee, and behold thee; and this will make thee refraine: So I say to all, that are tempted to sinne; commit it not, doe not dare to aduenture it, for Gods sake doe it not, but remember Gods presence, who stands by thee, and beholds thee; wherefoeuer thou art, whatfoeuer thou doest; *the eyes of the Lord are in euery place, beholding both good and euill, as Salomon saith. Prou. 15.3.*

The want of this duty is one maine cause of all sin, for therefore are men so bould & impudent in committing of sinne, because they regard not the presence of God, nor lay it to heart. Hence comes Drunkennesse, Adulteries, Fornications, Thefts, Murther, Lying, Swearing, in this last age to be so common. Why doth the common Drunkard, lye swilling and guzling at the Ale-house, day and night, but because he remembreth not Gods presence, who in the very time of his drunkennesse,

might strike him with present death, and so he perish in his sinne? Why doth the whoremonger, so boldly goe to his adultery, and fornication, but because he remembreth not Gods presence and power, who might iustly strike him in the very act with suddaine death, and leaue him as a fearefull spectacle to all posterity, both to his shame in this world; and euerlasting confusion in the world to come? And it is iust with God, so to deale with him: neither doth he, know whether God will so strike him or not; but this is the practise of drunkards and whoremongers, they altogether forget God, and so through Satrans temptations, are led like an Oxe to the slaughter, to their own destruction, not knowing whether they goe? Why doth the Theefe steale? because he thinkes God seeth him not: Why doe men kill and slay? because they cast off God, and remember not that he beholds them. Why doe men lye and sweare so commonly, as some almost at euery word? but because they remember not Gods presence. Hence againe, comes such shamelesse committing of sinne in secret, that those who are afraide of sinning in the presence of a little childe, will not sticke to commit it often in the presence of the great and terrible God: yea, such sinnes, as it is shame to speake of them. Ephes. 5. 12. But let all such know; that, God will render vnto them their deserts, and destroy them, because they regard not his workes, nor the operation of his hands. Psal. 28. 4. 5.

2.  
Secondly. In this speciall remembrance of God,  
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wee must consider seriously of Gods power; and that though he doe not presently punish vs, whiles we are in the very act of sinne, yet he will remember our sinnes afterward, to punish vs more sharply, if not in this life, then much more in the life to come: For, punishment deferred, is not altogether taken away; but the Lord the higher he lifteth vp his hand, and the longer he tary before he strikes, the more smart the blow is when it commeth, and the more seuerely doth God pay it home. This consideration of Gods presence of his power in punishing offenders, though a long time spared, is a most notable meanes to keepe vs in continuall awe and reuerence of Gods maiestie, and to terrifie vs from heaping one sinne vpon another, least God should heape one punishment vpon another. This doth plainly appeare by the contrary; for, What is the cause that the wicked so set their mind on wickednes, and are so bent vnto euill? Because they remember not Gods presence of his power, who can and will punish them afterwards, though not presently; it is because they see and feele no present punishment for sinne. *Because sentence against an euill worke is not executed speedely, therefore the hearts of the sonnes of men are fully set in them; so doe euill, Eccles. 8:11.* Yea, the wicked thinke God to be like themselves, because he doth not send punishment presently: *These wicked things hast thou done, saith God, &c. because I kept silence, thou thoughtst that I was altogether such a one as thy selfe; But I will reprove thee, and set in order before thee, the things thou hast done, (not only now, but long since.) Ps. 50. 21.*

Thirdly.

Thirdly. We must remember God in one thing as well as another, and in euery action to set him before our eyes, and to be mindefull of him in our hearts. Some there are, who in some sinne, in some place, in some company, in some humour, can remember, or rather seeme to remember him; but in other some againe, they doe nothing lesse, but labour what in them lieth, to banish the remembrance of him out of their hearts, least thereby they should loose their pleasure in some sinne, be excluded from some place, debarred from some company, and so misse of their humour and purpose. This is a partiall, counterfeit, and hypocritical remembrance of God, neither will it keepe vs from sinne, but rather harden vs more in sinne. We must therefore respect neither time, place, nor person, but follow the example of godly *Dauid*, who, that he might not sinne vpon any occasion, set God before his eyes in euery thing, saying: *O Lord, thou searchest me, and tryest mee; thou knowest mine vprising and downe sitting, thou understandest my thoughts long before, thou art about my path, and my bed, and spiest out, and art acquainted with all my waies; for there is not a word in my mouth, but thou O Lord knowest it altogether, &c.* at large, most notably. *Psal. 139. 1. 2. 3. 4. &c.* I esteeme all thy precepts O Lord, concerning all things, to be right, therefore I hate euery false way. *Psal. 119. 128.* So must we doe; whatsoeuer occasion shall be offered vnto vs, if we will be preserued from falling, and haue God to blesse vs and protect vs against the power of sinne; then we must

must alwaies set God before our eyes, as Dauid did, and because he is at our right hand, we shall not be moued, therefore we shall not fall. *Psal. 16. 8. 9.*

<sup>4</sup>  
Fourthly. To this speciall remembrance, wee must alwaies adde a full purpose and resolution of heart not to sinne; as Dauid, *Thou hast proued mine heart, and visited me in the night season, and shalt finde no wickednesse in mee, for I am utterly purposed, that my mouth shall not offend. Psal. 17. 3.* And as we purpose that we will not sinne, so we must also endeavour in the right vse of lawfull meanes, whereby we may be kept from sinne: As Dauid would meditate in Gods precepts, So, he would haue respect vnto Gods waies, and delights himselfe in Gods statutes. *Psal. 119. 15, 16.* Art thou amongst wicked men? remember God, purpose not to doe such workes as they, and get thee out from them; as from Drunkards, Whoremongers, Prophaners of the Sabbath, and such like: *Set no wicked thing before thine eyes, hate the workes of them that turne aside, let them not cleaue to thee. Psal. 101. 3.* There are many that remember God, who neither haue resolved against sinne, nor vse any meanes to turne from sin, as the wicked Iewes, who remembered God, but yet continued still in sinning against the Lord, *Psal. 78. at 35.* &c. at large. And thus much of the seuerall branches of this duty, wherein is declared what it is to remember God; the truth whereof will appeare more fully in the right manner of this remembrance. I come now to the second point in this duty.

Secondly.



2. What it is, that wee must remember  
concerning God.

**T**He things that we are chiefly to remember concerning God, as principall meanes to keepe vs from sinning, may be reduced to these two heads.

viz. { His word, } both Preseruatiues  
      { His workes, } against Sinne.

Of the remembrance of Gods word.

That the Remembrance of Gods word, is a speciall Remedie against sinne, and the forgetting of it a cause of sinne, and continuance of sinne, I thus proue it. *The Law of God is in the righteous mans heart, and his goings shall not slide.* Psal. 37. 31. *I haue hid thy word in my heart, saith David, that I might not sinne against thee, as Psal. 119. 11 Remember therefore how thou hast receiued and heard, and hold fast, and repent.* Renel. 3. 3. Therefore we ought to giue the more earnest heede to the things which we haue heard, least at any time we should les them slip: for every transgression deserues a iust recompence of reward, and wee cannot escape if we neglect so great saluation, &c. Heb. 2. 1. 2. 3. &c. We must therefore follow the example of Marie, who pondered the words of our Saviour Christ in her heart, Luke 2. 19. This is that one thing needefull, and the good part which Marie chose, which shall not be taken from her. Luke 10. 42. On the contrarie; He that forgetteth the word, runnes into all manner of sinne: For what is the cause of so little profiting by the word, that there is such an encrease

in

in sinne, so little regard or conscience of sinne? Is it not, because the word of God is forgotten, and cast behinde vs? Many heare, but few remember what they heare, yea, a number cannot remember so much as the Text; It is a property of the wicked, to cast off the word: *Why dost thou, O wicked man, take my covenant into thy mouth, when thou hatest to be reformed, and castest my words behinde thee? Psal. 50. 16. 17. I beheld the transgressours, and was grieved, because they kepe not thy word, Psal. 119. 158. Runners of waters runne downe mine eyes, because they keepe not thy Law. Psal. 119. 136. We must pray with Dauid, that God would order our steps in his word, and so no sinne shall haue dominion over vs. Psal. 119. 133.*

In this Remembrance of the word, that it may keepe vs from sinne, wee must obserue sixe things; briefly; without which wee may remember the word againe and againe, and all to no purpose: Those sixe things are these.

First. We must remember that the word preached by mortall man, is not the word of man, nor the deuice of mans braine to keepe men in awe, as the wicked Atheists doe beleue; but that it is the word of the immortall God, and the voyce of his spirit speaking in man, and that God is alwaies present, speaking himselfe vnto vs, by the mouth of man. This will be a notable meanes to keepe vs from sinning: If it be an earthly Prince that speaketh, either by himselfe, or by his messenger, the very consideration that it is his voyce, how doth this moue attention and circumspection? Much more  
the

the remembrance of Gods presence in speaking to vs out of his word. What moued *Cornelius* and his company to haue such a regard to heare attentinely? was it not the remembrance of Gods presence, and of the voyce of his Spirit speaking in *Peter*? *Wee are all here present before God, to heare all things, commanded thee of God, Act. 10. 33.* And, while *Peter* yet spake, the holy Ghost fell on all them which heard the word, verse 44. The want of this perswasion that God speaketh in the Minister, is a great cause of the continuance of sinne in the wicked: For, what doe they say? What care I saith one for Sermons? it were better wee had lesse preaching; wee haue such a deale of preaching, but it is no matter; I care not what such a puritaine Preacher, and such a sneaking Precisian can say; thinking indeede that it is man onely who speaketh, neuer regarding that it is God himselfe: yea, many a wicked Knaue, hath, and as occasion will serue, will be ready to offer violence to the Minister, for preaching; and all because they remember not, that it is the Spirit that speaketh to the Churches. Againe, What is the cause that many sinne so commonly, either in comming late to the Sermon, or in not comming at all, or if they doe come, in departing away before all be done; is not the want of this remembrance, that it is God who speaketh, the cause of it? What is the cause of so much sleeping, talking, laughing, deriding and scoffing at Sermons? Is it not because they heare and remember the word, onely, as the word of such a man? Thus they remember indeed the word, but it is to sport at it, to iest at it, and to passe

lasse away the time in scorning, hateing, loathing, and abusing the messengers of it, which is a common fault, at some mens Tables; but let all such know, that they despise not man, but God himselfe. *Math. 10. 20.* For, it is not we men, that speake, but the spirit of God our Father, which speaketh in vs. And therefore let him that hath an eare to heare, heare what the spirit saith to the Churches, *Reuel. 2. 7. 11. 17. 29.* and *Chap. 3. 6. 13. 22.* seauen times repeated, shewing the certaintie and necessitie of this duty; not man, but the spirit.

Secondly. Wee must remember, that whatsoever is deliuered out of the word of God is most absolutely true, *even truth it selfe, Iohn 17. 17.* This is an especiall remedie against sinne, and the not beleeuing of this, is the cause why so many take such liberty vnto themselves to sinne: For, what doth the wicked man say? The Preacher talkes, he goes on, he hath made a strange Sermon, but if all were as hee say, it were a mad world: thus they beleeue not the truth of the Scriptures: thus many hearers are no whit bettered, but liue in a common course of all such sinnes as formerly they haue committed, because they remember not, that the word which they haue heard is truth. Many sinnes are forbidden, euen all sinnes, many duties prescribed, yet a number of vs, neither leaue our sinnes, nor performe these duties, and why? Because wee remember not the truth of Gods word, which pronounceth iudgement against the one, and mercy to the other. But wee must remember what *Paul* saith,

faith, *it is the word of faith which we preach, Ro. 10. 8.* which place confuteth the Brownist, prouing wee are no Antichristian Preachers, for they preach not this word of faith, as we doe.

3.

Thirdly. Wee must labour to remember one part of Gods word, as well as another; to remember the Law and the Gospell, threatnings as well as promises, and one part of the Sermon, as well as the other, and if it be possible, all, especially the chiefe points and heads of the Sermon: Thus we shall be kept from manifold sinnes; as Presumption, by the Law; from Despaire, by the Gospell; from priuie pride, selfe-loue, vaine glory, and such like, by the Law; and from diffidence, distrust, and the like, by the Gospell: Thus when wee are cast downe by the one, wee shall be raised vp by the others; as the Law doth terrifie vs, the Gospell will comfort vs; as threatnings doe amaze vs, the promises doe cheare vs, and allure vs: Thus the Law is our Scholemaster to bring vs vnto Christ, Gal. 3. 24. and the Gospell assureth vs of saluation by Christ. Those doe herein offend, who can be content to remember some things, but other-some they will not; if Ministers will sing altogether the song of Mercy, then many are quick of memory, to remember it, and to talke of it; but if they speake neuer so little against the sinnes, which they are given vnto, and sing the song of Iustice, then none so dul of memory, fearing indeede to remember it, because they are afraid, it would reprove and conuince them, haing (as the Scriptures speake) *the light, least their deeds should be reprobred, Ioh. 3. 20.*

Fourthly.

4.  
Fourthly. We must remember this word, often, yea continually; that so it may be a *Lanterne to our feete, and a light vnto our pathes, continually for our direction.* Psal. 119. 105. Wee must make it the man of our counsell in all things we take in hand; that before we thinke our owne thoughts, speake our owne words, doe our owne workes, we must first remember the word, to warrant the goodnesse and lawfulnessse of all our thoughts, words and workes: Euery morning when we rise, remember the word how it teacheth vs to spend the day, and so at night when we goe to bed; thus before wee heare, pray, receiue the Sacraments, remember alwaies, what the word teacheth vs. This is a notable meanes to keepe vs in a godly course, to doe nothing but to Gods glory, the good of others, the comfort and peace of our consciences: which condemneth the wicked practise of a number; who, looke how long they are in hearing, yea, scarce so long, they will remember the word, but no longer, and therefore liue still in their sinnes, reaping little benefit or none at all, by the word. *But blessed is he who so remembers the word, as to meditate therein day & night,* Psal. 1. 2. We must therfore all resolue with *Dauid; We will neuer forget Gods precepts, for with them, we are quickened.* Psal. 119. 93.

5.  
Fifthly. we must remember, that whatsoever is deliuered out of the word of God, concernes all men, Kings and Princes, Noble, Ignoble, High and Low, Rich and Poore, Old and Young, Minister

and People, Magistrate and Subiect, Parents and Children, Husband and Wife, Master and Seruant, and one with another: It is the saying of our Saviour Christ, *What I say vnto you, I say vnto all, Watch. Marke 13.37.* So say I, what I say to one, I say to all, Remember this word of God. If this point were duly considered and seriously remembred, we should haue fewer sinnes, both in City, Court, and Countrey: For, what is the cause, why there is so little amendement of life, so little regard of sinne, such common drunkennesse, such abhominable whoredomes, in many places, and so little regard of God or his word? Is it not this, because men put off from them the word, as nothing pertaining to them? And what doe they say? Oh, hee meant such an one, there was a good lesson for him, he hit him home, he tickled him; yea, they will so remember it, as to cast it in such a mans teeth, to vpbraide him withall: Oh, doe you not remember what the Minister said to day? I thinke hee met with you. Thus men poss the word off to others, & neuer regard, nor consider that it concernes all, as well as one; This is a great, and common fault. But wee are to know, there is nothing spoken, but it concernes vs all; yea, we haue neede of it, if not presently, yet another time we shall; and then if we remember it not we are gone. *Whatsoeuer is written, is written for our learning, as Paul saith, Rom. 15. 4.* And we must so remember, as to lay vp for time to come; wherein we are to relemble the Bee, to liue a long time of the olde stocke, whatsoeuer occasion might happen: The want of this, is that which



which the Apostle findes fault withall in the Hebrewes, *Ye haue not yet resisted vnto blood, striving against sinnes ye haue forgotten the exhortation, which speaketh vnto you, as vnto children, Heb. 12.5. And therefore, we must follow the counsell of the Apostle, though we haue not so great need now, we may haue, (for he that thinks he standeth, may fall, 1 Cor. 10. 12.) We must therefore lay vp in store for our selues a good foundation, against the time to come, 1 Tim. 6. 19.*

6.

Sixtly. We must so remember the word, as to put it in vse, & practise that we remember, to rule our selues by it, to frame our liues according to that prescript rule of Gods word, contained in holy scripture; This is a maine point, and a soneiraigne remedie against all sinne, as *Dauid* saith; *Wherewithall shall a young man cleanse his way? euen by ruling himselfe according to thy word, O God, Psal. 119.9.* Where we are to obserue, it is not the knowing or remembring of Gods word, (which a wicked reprobate, and hypocrite, may doe) but the obeying of that which we remember, and takeing heede to our waies, according to this word, to doe as this word commands, and to doe nothing which it forbids. This ruling of our selues by the word, is when we obserue these three duties: First, when we vtterly renounce our owne waies, and wholly submit and subiect our selues to his word, resigning vp our selues wholly vnto Gods will, reuealed in this word, and that in all things: Secondly, when we examine our liues past, by this word, and so where we finde our selues faulty, doe

iudge and condemne our selues, by the euidence which we giue against our selues by the word: Thirdly, when for time to come wee doe fully resolve, to be guided, and led onely by this word, and so make it our chiefe end of our life, to liue so, as to keepe Gods word; and to purpose in our hearts to keepe the law of God continually, for euer and euer, and come what will come, neuer to shrinke from this word; and if at any time, wee shall step aside, either in opinion or practise, presently to haue recourse vnto this word, for our recovery; *All which Dauid obserued notably in; Psal. 119.* at large. And thus much of these fixe things to be most carefully obserued, in the remembrance of Gods word, *which the wicked and naturall men obserue not, neither can they. 1 Cor. 2. 14.*

*Reasons to enforce the former duties in remembering Gods word.*

First, because by this meanes, we shall be fit to encounter with any temptation, and without this speciall remembrance of Gods word, ioyned with that sixfold care, wee cannot stand against the least assault, and hence it is, that Sathan laboureth nothing more, than to make vs forget the word, for then he knoweth, he can soone overcome vs, and so make vs digest any sinne. *Thus the word of God, is called the sword of the spirit, whereby we may be able to withstand in the euill day, Ephes. 6. 17. It is sharper than any two edged sword, quicke, powerfull, and piercing, &c. Heb. 4. 12.* It is like to Salt, to eate out those

those filthy corruptions, which are in vs, and to keepe them from festeriug, and putrifying, and thereupon Ministers are called, *the Salt of the earth*, *Math. 5. 13.* It is like fire, to consume and burne vp all those filthy humours, lusts, and affections, which are as drosse in vs, that the rich gold of Gods graces, may appeare more bright. It is like an hammer, to breake the hard and stony heart, and to mollifie and soften the same, that it may receiue a deepe impression of Gods grace; So saith God himselſe: *Is not my word like as a fire*, saith the Lord? *and like an hammer that breaketh the rocke in pieces?* *Jer. 23. 29.* This is like *Danids* sling, to kill that great *Goliath*, the Diuell: and this was the weapon with which our Sauour Christ gaue him the foyle; saying, *It is written thus and thus*, *Sathan*, *contrary to thy temptations*; and so the Diuell left him. *Math. 4. 1.* to the 11. So, when we are tempted by the Diuell, entised by the flesh, allured by the world, let vs take this weapon, remembring, *how it is written*, and so by Gods assistance, we shall haue the victorie.

2.

Secondly. This word is the onely guide, to teach vs, and leade vs into all truth, without which, we can doe nothing but stumble and walke in darke-nesse, not knowing whither we goe: yea, it giveth directions, how to order all our steps, and how to frame our whole life, teaching what we should doe, and what to leaue vndone. *If ye continue in my word, then are ye my disciples indeede, and ye shall know the truth*, *Iohn 8. 31.* The grace of God, that is, the

doctrine of the Gospel, teacheth vs to deny vngodlinesse and worldly lusts, and to liue soberly, righteously, and godly in this present world: Soberly, in regard of our selues; righteously, in regard of others; godly, in regard of God, Tit. 2.11.12. By the word of thy lips, O God, I haue kept mee from the paths of the destroyer. Psal. 17.4. and vnesse thy word had beene my delight, I should haue perished in my affliction. Psal. 119.92. where we see, that the remembrance of Gods word doth stand vs in great stead, in time of trouble.

3.

Thirdly. This remembring and practising of the word, doth credit and grace vs, both before God and man. more than all things in the world besides; yea, all things we can desire, are not to be compared to this: My sonne, forget not my law, but let thine heart keepe my commandements: for length of daies, of long life, and peace shall they adde vnto thee, &c. and thus shalt thou finde fauour, and good vnderstanding in the sight of God, and man, Prou. 3. 1.2.3. My sonne, let them not depart from thine eyes, keepe sound wisdom and discretion: so shall they be life vnto thy soule, and grace vnto thy necke. Prou. 3.21. &c. at large. But as for the wicked, that forget their God that made them, and contemne his word, The curse of the Lord is in their house. vers. 33. yea, all such shall surely perish, because they forget to obey the voice of the Lord their God. Deut. 8.19.20.

4.

Fourthly. By this remembrance of Gods word, and keeping it, to doe it; we shall redresse our waies, for time past; order our goings aright, for time present;

present; and be prepared to all good workes and holy duties, for time to come: But without this, we can doe neither. When *Dauid* forgot Gods word, hee said, *all men are liars*: but when he remembered God & his word, did otherwise: When *Peter* remembered the words of Christ, he went out and wept bitterly: When *Dauid* forgot God and himselfe, he committed adultery, and murther, but when *Nathan* reprovued him by the word, he repented; this for time past: For time present, *Dauid* praies to God, to order his goings; *Order my steps O Lord, in thy word, and so no iniquity shall haue dominion ouer mee. Psal. 119. 133.* For time to come, also hee acknowledgeth, that this must be it that must keepe him, and therefore resolueth, and voweth it for euer: *I haue sworne, and I will performe it, that I will keepe thy righteous iudgements. Psal. 119. 106.* Whose example we must follow if we will liue a godly life, as *Dauid* did.

*Of the remembrance of Gods workes.*

THE remembrance of Gods workes, is a notable Remedy against sinne, both in regard of *time past, present, and to come*: and the not remembering of them, or the remembering of them without due regard, is not onely a great sinne, but a great cause of manifold sinnes, as shall bee proued. These workes of God, which we must remember, and neuer forget, are of two sorts, namely, the workes of { *Mercy.*  
                  { *Iustice.*

*of his workes of Mercy.*

Gods workes of *Mercy*, which we must remember, are diuers :

Some for *Time past*,  
*Time present*,  
*Time to come.*

For *time past*. There are many workes of Gods mercy, which neuer ought to be forgotten, but daily to be weighed in the ballance of a good heart, to meditate therein continually, as our daily exercise, that by the remembrance of them, we may be stirred vp to all holy duties, and refraine from many sinnes.

*I. Of the meditation of the worke of CREATION in generall.*

*First.* We are to meditate of the worke of *Creation*: and this meditation is two-fold; *Generall* or *Particular*. *Generall* meditation of the worke of Creation, is to meditate and remember the power of the Creatour, in making all things of nothing, giving them being, and how hee made nothing, but it was exceeding good. *And God saw euery thing that hee had made, and behold it was very good, Gen. 1.31.* So that wee are not to behold any creature, but presently withall to remember God in the creatures: This is called the *Booke of Nature*, in which wee may behold the workes of God, and in beholding be perswaded that there is a God: Yea, wee are not to goe into the Fields, to looke vpon our Crops, to behold our Cattell, and the increase

increase of all, but to remember God the Creatour of alls. Nay, there is nothing, which we can cast our eyes on, but doth offer occasion to remember the Creator: For, *the mercifull and gracious Lord, hath so done his marueilous workes, that they ought to be had in perpetuall remembrance. Psal. 111. 4.* This remembrance and meditation, will keepe vs from Atheisme, ignorance, blindenesse, errour, and such like; For the wicked Atheist, saith in his heart, *There is no God. Psal. 14. 1.* Which the very light of nature reacheth; Many againe, they thinke all things to come by nature, and to be ruled and gouerned by nature, against whom God himselfe reasoneth at large, in the booke of *Iob*, especially, 28. 29. 30. Chapters, shewing plainly, that *he onely is the maker of all things; both in heauen and earth.* Againe, this meditation, will moue vs to lift vp our hearts, and to giue God his due, and ascribe all to Gods glory; as we are commanded to doe: *Remember that thou magnifie his worke, which men behold, Iob 36. 24.* And this meditation of Gods workes, to this end is commaunded often in the booke of *Iob*; *Hearken to this, O Iob, stand still, and consider the wondrous workes of God, Iob. 37. 14.* speaking of the workes of Creation. Againe, this meditation will moue vs to feare and tremble, before that great and mighty God, in regard of his workes, and to be as it were amazed at the sight of them, and with admiration, and lifting vp of heart to speake of them to Gods glory. *Dauid* was taken vp with this meditation, as we may reade, *Psal. 104.* at large, *O Lord, how manifold are thy workes? in wisdom hast thou made them*



all the earth is full of thy goodnessse, *verse 24.* *Eccl.* I will therefore sing praises to the Lord, so long as I live, and while I haue my being; and, my meditation of God shall be sweet, *verse 33. 34.* And so often in the Psalmes.

Many offend about this meditation in generall, of the workes of Creation. *First*, the common practise of the most, who neuer once thinke or consider of Gods workes, but stand gaping vpon them, euen like bruit beasts, or worse, which haue no vnderstanding: They are like vnto the swine, that so they haue them, they neuer regard the making or creating of them: *Though the beaue declare the glory of God, and the firmament sheweth his handy worke, though day vnto day uttereth speech, and night vnto night sheweth knowledge. Psal. 19. 1. 2.* yet such is the blockishnesse of a number, that they are no whit moued hereat; as though it nothing concerned them: They are not of *Dauids* minde, who did meditate on all Gods workes, and muse on the workes of his hands, *Psal. 143. 5.* For, it is God, which made the heauen and earth, the sea, & all that therein is, *Psal. 146. 6.*

*Secondly.* All such offend herein, who though they remember in generall, that God made all things, and happily will acknowledge so much, yet are not delighted with many of Gods workes, they take no pleasure in them, & therefore scorne them, and esteeme of them basely; in which they bewray their base mindes: For, the Lord is righteous in all his waies, and holy, not in some, but in all his workes. *Psal. 145. 17.* What is the cause, why some comming

into

into a goodly garden of stately flowers, are no whit moued at them, being Gods workes, which he hath created? *Answer.* Because they doe not regard them as the workes of God; and take no pleasure in them, but esteeme them as bables, and toyes; and so impute it as most grosse absurdities, for men to haue such gardens: yea, most basely, they account it meere folly: Giue me the profit of the world, say they, and let who will take these gewgawes, and trash. This their practise appears also in many other of Gods workes; this shewes their Clownish dispositions, in their contempt of Gods workes, this shewes also their earthly mindednesse, and couetousnesse, altogether for profit, but nothing for delight; whereas God hath made his workes as well for delight and lawfull pleasure and recreation, as for profit: And this I may say truely of such, that delight not in a lawfull manner, in flowers and such like, which are Gods glorious workes, they delight not truely in God himselfe; yea, they are for the most part sottish, and their mindes set vpon couetousnesse, which God hateth. For, *the workes of the Lord are great, sought out of all such, as haue pleasure therein, Psalm. 111.2.* where we see, that *Dauid* makes it a note of Gods childe, to take a lawfull pleasure, and delight in Gods workes, and so in flowers, hearbes, and such like. Yea, *Dauid* himselfe, calls such people, as delight not in Gods workes, as he did, he calls them I say, brutish and foolish; saying, *Thou Lord, hast made mee glad through thy workes, I will triumph in the workes of thy hands, O Lord, how great are thy workes?*

workes? But, a brutish man knoweth not, neither doth a foole vnderstand this. Psalm. 92. 5. 6. These things are but slightly regarded of a number, I know; but let all such know that God will destroy them, except they repent betime; Because they regard not the workes of the Lord, nor the operation of his hands, therefore the Lord will destroy them. Psalm. 28. 4.

3.  
Thirdly. They offend herein, that though they regard Gods workes, and take some pleasure in them, yet they neuer speake of them to Gods glory, either by themselves or others; nor scarce once in their liues time, giue God thanks for them: But what saith Dauid? O giue thanks vnto the Lord, make knowne his deedes among the people, sing Psalmes vnto him, talke ye of all his wonderous workes: seeke the Lord, seeke his face: Remember his marueilous workes. Psalm. 105. 1. 2. Here is talking, thanksgiuing, and remembrance ioyned together. Again, saith Dauid; One generation shall praise thy workes vnto another, and shall declare thy mighty acts, I will speake of the glorious honour of thy maiesty, & of thy wonderous workes. Psalm. 145. 4. 5. All men shall feare, and declare the workes of God, for they shall wisely consider of his doings. Psalm. 64. 9. And thus Dauid speaketh very often in the Psalmes, all which teacheth vs, to meditate in Gods workes, to remember the workes of Creation in generall, and so to be talking of them from day to day, from generation to generation, praying God: and not to hide them from our children, but to shew to the generations to come, the praises of the Lord, and his wonderfull workes that he hath done,

*done, that our children may declare them to their children, and not forget the workes of God. Psal. 78. 4. 5. 6. 7.*

And this be said for the meditation of the works of Creation in generall; a duty which concernes all men generally, and hath relation to all Gods creatures, which hee hath made to this end, that wee should remember God in them, and feare and tremble before him, *Iob 37. 1. &c.* hauing relation to the former Chapter, making mention of Gods workes, hee saith; *At this my heart trembleth, and is moued out of his place, &c.* Now followeth the Particular meditation of Gods particular Creation of Man.

*Of the particular meditation of Gods worke  
in mans Creation, and the benefit thereof.*

**I**T is the speciall commandement of God by *Salomon, Remember thy Creator, Eccles. 12. 1.* namely, how God by his infinite power formed man of the slime of the earth, how hee breathed into him the breath of life, and created him according to his owne likenesse and similitude, in perfect righteousness and true holinesse, and the great consultation which God tooke in making man, the Trinity consulting about it, laying: *Let vs make man, in our image, after our likenesse, Genesis 1. 26.* This is that which ought neuer to slip out of our mindes and memories; and yet to speake truth, nothing is lesse thought on, of the most.

The

This meditation of mans Creation is to be considered two wayes, *viz.* as it hath relation to

{ Our selues, }  
 or  
 { Others. }

The meditation and remembrance of our owne Creation, is twofold { *Theoricall.*  
*Practicall.*

*Of the Theoricall Remembrance of our owne Creation.*

1.

The *Theoricall* or *speculative* remembrance of our Creation, is so to remember it onely, as to acknowledge that God made mee and all the world; and that I am Gods creature, and that hee that made mee, made all; but it goes no further, consisting onely in speculation. This is incident to the most wicked; yea, the Diuels themselues; but this is nothing or little worth, neither doth this alone preserve vs from sinne.

Thus the wicked in a speculative manner, remember their Creatour, but serue him not as the Creatour, neither in the duties of Pietie, nor works of Charitie, but liue in a continuall course of sinne, dishonouring God; neither honouring him as God and Father by Creation; nor fearing him as their Master; both which are required, *Malachy* 1. 6. Neither doe they regard their brethren, whom God also hath created; but *despise, oppresse, and mocke the poore, and so reproach their maker. Prou.* 14. 31. & 17. 5.

2.

Secondly; againe, the wicked remember that  
 God

God made all things for man, and thereupon take all occasions to abuse the good creatures of God, licentiously and prophanely: Oh, say they, hath not God made all things for vs, and for our vse? and hath he not made vs men, rulers ouer all his Creatures? and why then, may we not vse them?

*Ans.* Yes, O yee wicked, God hath made all things for our vse, to vse them lawfully, to our lawfull delight and pleasure, but not to abuse them by Rior, Excesse, Luxurie, Couetousnesse, Drunkennesse, Gluttony, and the like, as you doe in your daily meetings, in iolity, and all manner of prophanenesse, worse then brute beasts, neuer giuing God thanks; or if you doe, it is in a scoffing humour, and hating the godly, that are not like your selues: Thus the very meditation, that God made all things for man, maketh a number to abuse them, and God himselte in the immoderate and vnlawfull vse of them, some to one end, some to another; some to fare deliciously euery day, with the rich glutton, but neuer doing any good to the poore; some to weare too curious and too gorgeous apparell; some to hoard vp corne, to heape vp their money, & yet seeing their brethren in necessity, to shut vp the bowels of compassion from them; some againe, to spend their life, and wealth, in seeing vnlawfull pastimes; some, to consume their goods vpon their lusts, in abominable whorings, wasting their substance prophanely, vpon their bawdes, which are the vtter ouerthrow of many thousands, in this age, both in body and soule: And let them be told of these things, they put it off with

with a tush, saying, when this is gone, I haue more, and God will send more, and hee that made mee will not see me want, as he hath not hitherto; and therefore most prophanely is this speech vsed, *Euery man for himselfe, and God for vs all*; This is no right remembrance of their Creation, being<sup>r</sup> as wee see, a meanes to encrease their sinnes, rather than to decrease them: It is true indeede, that God hath made all things, and made these men, yet not as they are wicked men; but, (as *Salomon* saith,) *The Lord hath made all things for himselfe, for his glory: yea, euen these wicked ones for the day of euill, Prov. 16.4.* And as *Iob* saith, *All these wicked ones are reserved to the day of destruction, they shall be brought forth to the day of wrath, Iob 21.30.*

3.  
Thirdly. Many doe offend in this speculative Remembrance of their Creation; namely, in murmuring and repining against their Creatour, for making them so deformed, so lame, so crooked, and the like, wishing they had neuer beene borne, to be borne so disguised: A fault not onely in those who are so borne, many of whom doe curse the day of their natiuity; but as great fault in many parents, who wish such children dead, and who cannot endure such a childe, because it is not so witty, so faire, so proper, as some other, but doe hate the same, and abuse it, to hasten the death of it: Some againe, because they are borne poore and meane, grudge against God, saying there is no equiry, that one should haue so much, and they so little: But what saith God by his Prophet to these men? *Woe to him that*



that striueth with his maker, shall the clay say to him that fashioneth it, what makest thou? Woe to him that sayeth to his Father, what begettest thou? or to his Mother, what hast thou brought forth? *Isay. 45.9.10.* And what saith the Apostle Paul, to such people? Nay, but O man, who art thou, that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power ouer the clay, of the same lump, to make one vessel vnto honour, and another to dishonour? *Rom. 9.20.21.* And therefore saith God by the Prophet *Jeremiah*; O house of *Israell*, cannot I doe with you as this Potter, saith the Lord? Behold, as the clay is in the Potters hand, so are ye in my hand saith the Lord, *Jer. 18.6.* Therefore to all such wicked people before mentioned, I giue this counsell: Lay thy hand vpon thy mouth, and suffer patiently, that God should haue his will, and take heede of this horrible sinne, and keepe silence before God, and know this O man, that God might if he would, haue made thee in stead of a man, a most filthy and loathsome Toade: Therefore, as *Danid* teacheth thee, whether borne deformed, blinde, lame, deafe, poore, or howsoeuer else, Be dumbe, open not thy mouth, because it is the Lords doing. *Psal. 39.9.*

Of the Practicall remembrance of our  
owne Creation.

THE Practicall meditation of our owne Creation, is when we according to our meditation, doe bring forth answerable fruits to Gods glory,

our owne good, and the benefit of others; this is a notable meanes to stir vs vp to the performance of many holy duties, and a remedy against sinne, and it appeareth in the practise of many things.

This Practicall Remembrance is to be considered two wayes, in regard of our  $\left\{ \begin{array}{l} \text{Bodies.} \\ \text{Soules.} \end{array} \right.$

1.

The Creation of our Bodies, and the right meditation of it, appeareth in these effects. *First.* We must call to minde our originall; namely, that wee are from earth, and to earth must returne againe, as God saith to *Adam*, *Dust thou art, and to dust thou shalt returne*, *Gen. 3. 19.* The Prophet *Jeremy*, putteth *Comiah* in minde of this: *O earth, earth, earth, heare the word of the Lord, Jer. 22. 29.* Earth, by creation; Earth by generation; Earth by resolution: So must we remember that God formed vs men *of the dust of the ground*, *Gen. 2. 7.* This did *Abraham* remember when he was to talke with God himselfe, *Behold, I haue taken vpon me to speake vnto the Lord, which am but dust & ashes*, *Gen. 18. 27.* And so did *Dauid*, when hee confessed of himselfe, that he was a worme, and no man, *Psal. 103. 16.* Yes, this is that, which God himselfe considereth, that hee may haue pity vpon vs: *He knoweth our frame, he remembereth that we are but dust*, *Psal. 103. 14.*

This Meditation and remembrance of our originall and matter whereof we are formed, bringeth forth many excellent fruits, and keepeth vs against manifold finnes. *First:* It banisheth swelling pride out of our hearts, which is a sinne odious both vn-

to God and man: *Pride of heart is abomination to the Lord, Pro. 16.5.* It is a sinne, and a cause of sin, a mother sinne, and a sinne that is most hardly drawne out of vs, for it ariseth of the ashes of other; but yet a sinne accursed of God, *Psal. 119.21.* and such a sinne as makes men to erre from Gods commandements, saith *David*. But what is the cause why many are so proud? Euen because men remember not their originall and beginning; that they are dust, earth, and ashes: but they are like the Pharises, not like other men are: For if they did seriously remember, that they are but dust and clay, they would say as hee said: *What reason hath earth & ashes to be proud?* This will pull downe our peacocks feathers, and to be nothing in our owne sight, when we shall looke vpon the earth, & so consider that we are nothing but a peice of earth, and wherein is man to be accounted of? *Isaiah 2.22.*

Secondly: This will bring vs to true humility, which is the *pathway to honour, Pro. 15.33.* Therefore is that old deriuation, *Homo ab humo*; Man is from the ground: teaching him to be lowly and base in his owne eyes, and to be as it were euen with the ground. This was *Iobs* meditation at large; this was the meditation of *Elihu*, ioyned with humility; *Behold, I know not to giue flattering titles, in so doing my Maker would soome take mee away, Iob. 32.22.* The spirit of God hath made mee, and the breath of the Almighty hath giuen mee life, but I also am formed out of the clay, *Iob. 33.4.6.* Thus to teach vs humility, our bodies are called *vile bodies, Phil. 3.21.* And thus where pride is remoued, & true humility planted,

there will be no rounge for sinne to haue dominion: for by humility, *and the feare of the Lord, are riches, honour, and life, Pro. 22. 4.* and except we finde and feele these effects in vs, wee haue not rightly considered of our originall.

*Secondly.* Wee must remember that our bodies are created subiect to mortality; and that beeing mortall; we know neither the yeare, the moneth, the weeke, the day, the houre, in what place, of what disease, and after what manner, we shall dye. Thus we are compared to many transitory things in this life; to grasse, to a flower, to smoake, to a bubble of water, to vanity, and lesse than vanity. This was *Iobs* meditation, *Man that is borne of a woman, hath but a short time to liue, and is full of trouble, he commeth vp like a flower, &c. Iob 14. 1. 2.* This meditation will make vs alwaies to watch and to be prepared, *Marke 13. 33.* and to pray with *David*, *Teach mee O Lord, so to number my dayes, that I may apply my heart vnto wisdom, Psal. 90. 12.* This will make vs to make conscience of all sinne, and to walke circumspectly, accounting every day as our last day, and so to behaue our selues accordingly, and to feare to displease God in any thing, least he strike vs suddenly with present death, and so wee perish in our sinnes; and dye we must, but where, in what houre, no man knowes; In a word, this will make vs to vse this world as though we used it not; and they that haue wiues, to be as though they had none, that is, to cast off all immoderate care for profit, and vaine delights, and every day more and more to withstand

*wisthand sinne to it face, for God knowes, this day, this  
houre, may be my last, 1 Cor. 7.29.30.31.*

Thirdly. We must call to minde, and that often,  
to what end, God hath created vs; and that is, that  
we should remember continually to glorifie God,  
and to honour him as our Creatour; and this  
should we doe so often, as are the parts and ioynts  
of our bodies in number; This is a most necessary  
point, yet as much neglected, as any one duty. For,  
what is the saying of the most? *Now they are borne,  
they must be kept*: and therefore they study how to  
liue, & rub out in the world, hunting after pleasure,  
profit, preferment and the like, but never seeking  
Gods glory; which is the principall end of our Cre-  
ation. We must therefore remember to liue vnto  
God, to serue him, to yeeld obedience to him, to  
keepe his commandements, doing the will of our  
heavenly father, that so we may be saued. Many  
will acknowledge God their Creatour, but this is  
not sufficient to saluation, for vnlesse, *we doe the  
will of our Creatour who is in heauen, we shall neuer  
come in heauen, Math. 7.21.* Marke this place well.  
Wee must therefore remember daily to glorifie  
God, *both in soule and bodie, for they are both his; his  
by Creation, his by Redemption, 1 Cor. 6.20.* For this  
we must know, consider of, and remember; that,  
*for God, and through God, and to God, are all things,  
Rom. 6.36,* and as Salomon saith, *God hath made all  
things for himselfe, and for his glory. Prov. 16.4.*

4.

Fourthly. Wee are to admire at the wonderfull

F 3

worke

worke of our Creation, considering the wonderfull variety of the parts of our bodies, and all differing one from the other, and how we cannot be without the least. *Lord, saith Dauid, What is man that thou art so mindefull of him, and the sonne of man that thou so regardest him? Psal. 8. 4.* Consider what an excellent creature God hath made thee, and admire at it; thus did *Dauid* in the forenamed Psalm; *Thou hast made man little lower than the Angels, thou madest him to haue dominion ouer all the workes of thy hands, thou hast put all things in subiection vnder his feet; All sheepe and Oxen, beasts of the field, fowles of the ayre, fish of the Sea; & then as he began, so he concludes, O Lord, our Lord, how excellent is thy name in all the world? Psalm. 8. to the end: Thus we should cry out with Paul, O the depth of Gods wisdom and knowledge! Rom. 11. 33.* This was *Dauids* meditation when he said, *I am fearefully, and wonderfully made; marueilous are thy workes, Psalm. 139. 14.*

5.

Fiftly. Wee must remember the wonderfull loue of God, in making man his chiefeft creature on earth, and to be inflamed againe in loue towards him, and to manifest this loue in keeping his commandments, *John 14. 15.* and out of this loue, we ought not onely to prouoke our selues vnto all good workes, but to labour to draw on others to the same, by publishing and declaring the wonderfull workes of God, and making others to see the goodnesse of God in their creation; Alas, we can neuer doe inough for God. Let vs follow *Dauids* example and practise, saying; *I will make thy name to be*

*be remembred in all generations, &c. as Psal. 45. 17.*

6.

Sixtly. We are to remember the Creation of our soules, how God in our soule hath expressed his owne liuely image, how he hath indued vs with a reasonable soule, how he hath made the same immortal, and such like : This meditation will shew vnto vs, Gods wonderfull loue to man, in making him after his owne similitude; his great mercy, in making vs reasonable Creatures, in giuing vs memory, vnderstanding, wisdom, and the like, where as he might haue made vs venemous Serpents and Toades. And this will and must stirre vs vp to all thankfulness, to sound forth the praises of God continually; as *Dauids* meditation shewes, when he saith, both in regard of body and soule; *I will praise thee, for I am fearefully and wonderfully made; marvellous are thy workes, and that my soule knoweth right well; thine eyes did see my substance, yet being imperfect, and in thy booke were all my members written, which in continuance were fashioned; and before hee saith, my substance was not hid from thee, when I was made in secretes, and curiously wrought in the lowest parts of the earth, Psal. 139. 14. 15. 16.*

*Of the consideration and remembrance of Gods work,  
in the Creation of other men.*

I.

As the remembrance of our owne Creation is a speciall meanes to keepe vs from many sinnes, and to practise the contrary vertues, so is the calling to minde often the Creation of our brethren, how the



same God made them, that made vs. First, this will teach vs true loue, one towards another, being members one of another, and brethren by Creation, hauing all one God to be our father, and wee all his sonnes and daughters; and so it will keepe vs from hatred & enuy: Thus did *Abraham* seeke loue and peace with *Lot*: *I pray thee let there be no strife betwene mee and thee, betwene my beare d-men and thy beare d-men, for,* (as being the most forcible reason he could vse) *we are brethren*, Gen. 13. 8. And this should all of vs doe, when any occasion of strife and contention is offered; remember our brethren, how the same God created vs all; and this will be a meanes to end many jarres. What? are wee not brethren? let vs then loue as brethren.

## 2.

Secondly. This will make vs to deale faithfully, truly, and honestly, both in word and deede; one neighbour to deale vprightly with another, in their common traffique, in buying and selling; this will keepe vs from slaundering, lying, backbiting, false reporting, and the like, and to vse simplicity, innocency, integrity, soundnesse of heart, &c. Therefore saith *Paul*, vling this reason; *Cast off lying, and speake euery man truth vnto his neighbour, for we are members one of another*, Ephes. 4. 25. Here the Apostle puts them in remembrance of this, that so hee might preuaile more forcibly with them; as this is a most necessary point, yet in mens liues and practises, euen in the most, nothing is lesse thought on, & therefore, as the common saying is, they will coulsen, beguile and deceiue, their own father & brother.

Thirdly.

3.

Thirdly. If this were seriously thought vpon, it would keepe vs from doing any wrong to our brethren; it would keepe vs in awe and reuerence, to feare to offend any, or any way to iniure them; it will keepe vs from conspiracies, treasons, treacheries, poysonings, and all priuy and open murders; as the Prophet *Malachy* speaketh: *Haue wee not all one Father? Hath not one and the same God created vs? Why then doe wee deale treacherously euery man against his Brother? Malach. 2.8.* The want of this is the cause of such abhominable practises, between Man and Wife, Parents and Children, Masters and Seruants, and one man with another. Horrible villanies are committed by one man against his neighbour, seeking, plotting, and deuising how to take away the liues of others, and all for want of this: Therefore take heede that none deale treacherously against the wife of his youth, nor the wife against her husband, for the Lord God of Israell, who hath made them one, saith that he hateth putting away, *Mal. 2.15.16*

4.

Lastly. This will keepe vs from scorning, reuiling, despising, and giuing reproachfull & ignominious termes vnto our brethren; This would keepe vs also from cursing them, and wishing Gods curses to fall vpon them, whether man or beast; if wee would seriously and aduisedly remember that they are Gods workmanship, and the creatures which his owne hand hath made: for in doing this wee doe euen as much to God himselfe. It is a lamentable and fearefull thing to heare how many giue nick-names to their brethren, loathing them; as  
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some cannot endure to see many a man, or woman, if they haue but the least imperfection or deformity in their body by nature; thus they miscale them, and cry, sic on them, and outragiously are bent against them, sayings, I cannot endure such a man, or woman, hee is an ougly man, shee a most nastie, filthy, ill-fauoured queane, I cannot abide them. Againe, they fall to cursing and banning, wishing the Pox and Plague of God to light vpon them, & many fearefull curses and oathes, not meere almost to be named: But heare and consider O yee wicked; Hath not one God made vs all? hath not hee made them, as hee thought good? Why then, and how dare yee thus deale with Gods creatures? What art thou better then he? Hee that made him deformed, might haue made thee so: Blesse God that he hath not, and call none ougly, in a loathing and scornfull humour; terming them base rogues, rascals, and the like: Remember they are Gods creatures as well as thou; Againe, I say remember: *And know that there is no respect of persons with God; not the rich, the faire, the proper, but the workers of righteousness God accepts, Acts 10. 34-35.*

And thus much be said of the first worke of Gods mercy for *time past* to be remembred; viz. The worke of *Creation*, both in generall and particular; both of vs and other, both of body and soule.

*The second worke of Mercy for time past to be remembred, is our REDEMPTION by Christ.*

**O**F all the workes of mercy, this chiefly ought to be remembred; for, it is the chiefeft worke that God euer shewed to man; and if any thing will this will stay vs and keepe vs from the contagion of sinne: And as it is true, that none are redeemed, (I meane, none can approue themselves redeemed) but those who are cleansed from sinne, and haue a care to forsake sinne; So it is as true that none doe more keepe themselves from sinne, then those that doe daily meditate of, & remember their Redemption, it being the speciall end of our Redemption to cease from sinne, and to *serue God in righteousness and true holinesse, all the daies of our liues, Luke 1. 74-75.* As our Sauour Christ, when hee had cured him that had beene sicke thirty eight yeeres, meeting him in the temple, he like a good Phisitian, giueth him wholesome Counsell, and bids him sin no more; but first prepares him to this duty, by calling to remembrance his mercy and fauour towards him, in healing of him. *Behold, saith Christ, thou art made whole, sinne no more. Iohn 5. 14.* So, if we would seriously remember the loue and mercy that God hath shewed, in redeeming vs by his sonne, and the vnspeakeable loue and care, that Christ had on vs, to dye such a cursed death for vs, it would make vs breake forth, with a full resolution of heart, and say by our selues, Behold, I am made whole, I am redeemed, I will therefore defile my selfe

selfe no more, I will leaue all sin, I will sin no more, lest a worse thing happen to mee; and it would make vs practise the contrary vertues. When Paul would haue the *Ephesians*, not to haue any fellowship with vnfruitfull workes of darkenesse, but, to walke as children of the light, he doth first put them in minde of their new estate, and makes them to consider of it seriously, as being a notable meanes against sinne, saying; *Ye were once darkenesse, but now are ye light in the Lord, walke as children of the light, approuing what is pleasing to the Lord, and haue no fellowship with vnfruitfull workes of darkenesse, but rather reprove them, Ephes. 5. 8. 9. 10. 11.* It is a manifest note of one redeemed, to be dead to sinne, and if we are dead to sinne, how shall we any longer liue therein? *Rom. 6. 2.* Forget not therefore this wonderfull benefit of Redemption, saith David, *for his soule, Psal. 103. 2. 3. 4.* And surely, if this loue of Christ were truly remembred, it could not be, that we should sin so commonly against him, and so cruelly handle him by our sinnes; euen by crucifying him afresh againe, as we doe.

I.

This meditation; as it is a notable meanes to preserue vs from all sinne, so especially, it keepeth vs from these, and stirreth vs vp to the practise of the contrary vertues. First, it banisheth all vnthankfulnessse, and stirreth vs vp to blesse and praise Gods name, who hath done so great things for vs. This was *Davids* meditation and practise; *My soule praise thou the Lord; and all within mee praise his holy name, and forget not all his benefits, who redeemeth*

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thy soule from destruction, &c. *Psal.* 103. 4. Thus did Zachariah, *Luke* 1. 68. Thus did Paul *1 Cor.* 15. 57. And so will all doe, that doe finde and feele their part in this redemption.

2.

Secondly. This meditation will keepe vs from fainting vnder the Crosse; and make vs constant, to vndergoe affliction and without this we cannot doe either. *Consider and remember therefore Christ, which endured such contradictions of sinners, against himselfe, least ye be wearied, and faint in your mindes, Heb.* 12. 3. and that we may cast aside euery sinne that hangeth on so fast, and runne with patience the race set before vs, let vs looke vnto Iesus, the authour and finisher of our faith, *verse* 1. 2. Here we see, this is a great meanes against any sinne, as well as impatency; inconstancy and the like, and holds vs in a continuall course of doing well, and walking aright in our Christian race.

3.

Thirdly. This is a speciall duty, enioyned vs in the right participation of the Sacrament of the Lords supper; without which wee cannot receiue as fit guests, but vnworthily; eating and drinking our owne damnation; and therefore Christ himselfe in his first institution, gaue vs this in speciall charge, saying; *Doe this, as oft as ye doe it in remembrance of mee, 1 Cor.* 11. 24. 25. repeating the same to shew vs the necessity of it.

4.

Fourthly. This giueth vs comfort in sicknesse, and at our death, and stayeth vs against despaire of

of Gods mercy, and at our death doth assure vs of endlesse mercy in the world to come, besides all Gods blessings in this life temporall; for if wee remember that he died for vs, and rose againe for vs, so we shall also rise with him from the death of sin vnto newnesse of life here, and to immortall glory hereafter, for where our head and redeemer Christ is, there also, must wee his members redeemed, be also; and if, when we were enemies to him, Christ died for vs, *much more being now reconciled, shall wee be saued by him, Rom. 5. 10. As Paul saith, now there is no Condemnation to vs. Rom. 8. 1.*

5.

Fiftly. It maketh vs constant in all good duties, steadfast, and vnmoueable, it maketh vs rich in all good workes, when with *Iob*, we can say, *I know that my Redeemer liueth*: This is that which *Paul* remembered with thankfulnessse, and remembering it, did stirre vp himselfe, and others to abound in good workes, which none can doe, but those that cease from sinne. *Thanks be vnto God, who hath giuen vs victory through our Lord Iesus Christ: Therefore be ye steadfast and vnmoueable, alwaies abounding in the worke of the Lord, for as much as ye know, that your labour is not in vaine in the Lord, 1 Cor. 15. 57.*  
 58. And thus much of this worke of mercy, the manner of which remembrance, I haue set downe at large, in my other booke called, *The Godly Mans assurance.*



*The third worke of Gods Mercy for time past, which we must remember, is his worke of PRESERVATION.*

**I**N this notable meanes and Remedy against sin, we must consider of these three things. *First*, from what we haue beene preserved. *Secondly*, how God hath preserved vs. *Thirdly*, the end, why hee hath preserved vs; Of these briefly.

The euils from which God hath preserved vs, are twofold :

*viz.* { *Temporall*  
      { *Spirituall*.

*Temporall* euils, from which we haue beene deliuered are all such dangers, to which we are subiect in regard of our bodies.

*Spirituall* euils, are such dangers, to which wee are subiect in regard of our soules and consciences.

*The Remembrance of Gods Temporall Preservations.*

I.

First. Wee must remember, and meditate of all such gracious deliuerances, which he shewed vnto vs, either in generall, or particular, from Treasons, Treacheries, Conspiracies, and the like; in regard whereof we had long since beene consumed, had not God taken our parts against those that rose vp against vs, whose purpose was to haue deuoured vs. How many times, did the wicked attempt their practises, against our late *Queene of Famous Memorie*; seeking to take away her life, and to bring her to an vntimely death? How oft haue they attempted

attempted the same, and greater, and such as the like was neuer heard of, against our dread soveraigne the Kings most excellent Maiesty, seeking the ouerthrow of the whole state and kingdome? and yet the Lord hath beene mercifull to vs, to spare the Land; Amongst the rest, let vs remember that horrible Gunpowder Treason, which those bloudy massacring Papists, (whose hands are still full of bloud) had deuised against vs, and that for no cause on our parts against them; in regard of which Treason, wee may truly say, as *Dauid*; *Now may England say, If the Lord had not beene on our side, If the Lord himselfe had not beene on our side, when men rose up against, viz. the Papists, they had then swallowed vs up quick, when their wrath was kindled against vs, &c. Psal. 124. 1. 2. &c.* Let vs againe remember, how neere their purpose hath beene brought to passe, ready euen to take effect, and yet their net is broken, and wee are deliuered. This will make vs to hate and abandon all sinne, which are the cause for the most part of all his punishments, *Lament. 3. 39.* This will make vs afraide to displease God by any one sinne, fearing least hee should iustly giue vs ouer into the will of our aduersaries; This will make vs to flye to him for helpe and succour, to depend vpon him, to seeke by all meanes to come into his loue and fauour, least his wrath be kindled, and so we perish from the right way; In a word this will be a speciall meanes, to quicken vs to the performance of all dutifull obedience vnto our good God, who hath beene so gracious and mercifull to vs; thus to deliuer vs.

Secondly.

Secondly We must call to minde, often, our perils by land, by water, by fire, at home, and abroad, our danger in sicknesse, & diseases, and how many waies God could plague vs, with strange and grievous visitations, as the Stone and Chollick, the Phrenzy, Madnesse, and manifold distractions, from all which the Lord hath graciously preserved vs; We must remember Gods mercy in preserving of vs in our conception, in our birth, in our infancy, youth, middle age, olde age, and how he hath continually provided for vs all things necessary, whereas he might iustly for our sinnes, haue suffered vs to starue and famish for want of foode; Infinite are Gods workes in preserving of vs, which neuer ought to slip out of our mindes, but to be treasured vp in faithfull memories, acknowledging that God and none but he doth all these things for vs; and who therefore would abuse this bounty and goodnesse of God, and not rather, as the Apostle Paul saith, *be moued by these to forsake our sins, & turne to God by true repentance, being led as it were by these to returne the more speedily vnto God? Rom. 2.4.5.*

*The Remembrance of Gods Spirituall Preservation.*

I.

Here we are to consider how great things God hath done for our soules; how he hath kept vs from the spirituall famine, in giuing vs his word, to be so plainly & plentifully taught; how he hath kept vs from the power & snare of the Diuell, how he hath pulled vs out of the dungeon of hell; and hath deliuered vs from Sin, Hell, Death, & condemnation;

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how he hath made vs to know his will, to vnderstand his word; how he hath inlightned our vnderstandings; informed our iudgements in the truth; sanctifying our affections; renewing our wils; rectified our reason; pacified our troubled consciences; asswaged the melody of our mindes; how he hath kept vs from the power and dominion of sinne; of children of wrath; he hath made vs heires of heauen; he hath not onely giuen vs his sonne to be our Sauiour, but his spirit to assure vs; and his Sacraments to seale the assurance of our saluation in our hearts; he hath elected, called, justified, and sanctified vs: and many gracious promises hath he made, from which he will neuer goe backe, that vndoubtedly he will glorifie vs, he gaue vs power ouer sinne and Sathan in our conuersion, he hath giuen vs strength from time to time to withstand the temptations of the world, the flesh and the Diuell: So that we may truly say, What could the Lord haue done more for his vineyard? The Lord hath not dealt so with euery nation, neither had the heathen such knowledge of his lawes. O that men would wisely consider of these things, it would make them leave sinning; and moue them to exercise themselves, in meditating day and night, to liue so, and as to please God. *O my people, saith God, what wrong haue I done vnto thee, or wherein haue I wearied thee, testifie against mee: I haue deliuered thee, redeemed thee, and sent before thee, Moses, Aaron, and Miriam, i. e. Minister, and Magistrate, O my people remember now, Eze. Micah 6. 4. 5. 6. And thus with David, this will make vs cry out and say, Come, and I will tell you what*

what the Lord hath done for my Soule; *Psalm*  
*66. 16.*

Secondly. We must remember the Manner how God hath thus preserved vs both in body & soule; and that hath beene extraordinarily for the most part, on Gods part, and undeseruedly alwaies on our part. Extraordinary on Gods part, as in those manifold Treasons and treacheries, beyond all expectation; when there haue beene no way as wee might thinke for vs to escape, when they haue been ready to put in execution their wicked deuices, then hath God awaked, as one out of sleepe, to rescue and deliuer vs, and that miraculously, discovering their hidden treacheries, which the world knew not of; and also by such strange and extraordinary meanes, as we haue cause to cry out, O the height and depth of Gods knowledge! *O that men would therefore remember to praise the Lord for his goodnesse, and declare his wondrous workes to the children of men, Psalm 107.* Againe, all this is undeserued on our parts, for we haue deserued justly to be cast off from God; for we deserue nothing but damnation, and when we haue done all we can doe, yet still we are unprofitable seruants, *Luke 17.* And therefore with *Dauid*, we may iustly say, *Not vnto vs O Lord, not vnto vs, but to thy name giue the praise, Psalm 115. 1.* For thy mercy and truths sake. *Yea, when we were enemies to God, did hee looke in mercy vpon vs, Rom. 5.* All which, as it aggrauateth our misery, and Gods mercy, so it should aggrauate our hatred to all sinne, and loue to God and goodnesse.

Thirdly. We must remember the end of our Preseruatiue, and that is, to leaue vs so much the more without excuse, at the latter day, if we remember not these things to make a right vse of them. Secondly, to make our punishment so much the greater, hauing abused Gods mercy. Thirdly, that we may be moued by the sight and consideration of Gods great mercy, to yeeld him all possible thanks and praise, expressing the same by all dutifull obedience to his commandements. Fourthly, that we may hereby see our owne inability, weakness, and insufficiency, how soone we might perish, were not God our good God, to helpe vs and doe for vs. Fifthly, to make vs depend vpon his fatherly prouidence, in the vse of all meanes, for, *One of the mouth of the most high, proceedeth both euill and good, Lam. 3. 38.* that is, both prosperity, and aduersity. Sixthly, to make vs humble suiters vnto almighty God, for any good we stand in neede of, for it is onely he, who preserueth vs, and every good and perfect gift comes from above, *Lam. 3. 17.* Seuenibly, to attribute nothing to chaunce and fortune, but all to Gods mercy in Christ Iesus. Lastly, to deny our selues with all that we haue, acknowledging that not for any merit in vs, but onely because God had a fauour vnto vs, he hath shewed such wonderfull deliuerance vnto vs both in soule and body. For had it not beene Gods endlesse mercy, we had long since beene swept away, as the Prophet *Isaiah* hath it; *Except the Lord of hosts, had left us a small remnant, we had long since beene like Sodom,*

and like vnto Gomorrhah, *Isaiah 1.9.* For the Lord our God hath not set his love vpon vs for any thing in vs, but onely because he loved vs, hath he deliuered; preserved, and redeemed vs, and done all good vnto vs. *Deut. 7.7.8.*

*Meditation of Gods worke of Mercy for  
Time present.*

1.

**H**ERE we are briefly to consider of these things. *First.* How graciously God bestoweth his blessings & benefits daily vpon vs; especially how hee continueth the gracious liberty of his Gospell amongst vs, encreasing daily the number of faithfull Preachers, who breake vnto vs the bread of life: This is a blessing of blessings; without which the soule may the sooner starue; yet indeed, of the wicked of the world no more esteemed of, then their olde shoes; and therefore they seldome heare it, lightly regard it, but neuer practise it: This is that Pearle, to attaine which wee ought to sell all that we haue, rather than to want it. If this meditation of the price of this word, were truely in our hearts, it would not be, that so many could suffer their people to starue for want of it.

2.

*Secondly.* Let vs remember, our health, wealth, peace, and liberty; and our dailly protection, vnder so gracious a gouernment, which we enioy onely by God; *It is in, and through him, that we liue, we moue and haue our being. Acts 17.28.* hee giueth vs life and breath, and all things, *verse 25.* We cannot



liue one minute of an houre without Gods prouidence: He daily provideth for vs foode and rayment, and no good thing doth he withhold from vs; He defendeth vs day and night from all dangers; He maketh men to be of one minde, & to liue together in vnity; He blesseth our corne, our cattell, and all our substance; He prospereth all our handy worke; Our meate might be our bane, did not God continually blesse it vnto vs; We might haue our throats cut in our beds, were not God watchfull ouer vs by his fatherly prouidence: He sendeth raine, to moisten the earth; he giueth grasse for the cattell, and hearbs for the vse of man; *He causeth the corne, and wine, and oyle to come to perfection, that man may eat and haue enough, Deut. 11.* He sendeth all manner of fruit, in abundance; He neuer faileth or forsaketh his inheritance; He blesseth our going out and comming in; on foote, on horsebacke, in company, out of company, in publique and secret, at home and abroad, sleeping and waking, he is all in all vnto vs; this meditation will make vs to receiue nothing without thanksgiuing, to liue circumspectly; to looke to our waies, and to study to please God, to giue our hearts vnto him, and to make him our Treasure.

### Meditation of Gods Mercy for

*Time to come.*

**F**irst. Wee are to remember, all those gracious promises, that God hath made to vs, either of temporall blessing or spirituall grace, which we are

to beleue, that in Gods due time they shall be per-  
formed; and so we shall not loose our reward. The  
not believing of this truth, is one maine cause of  
sinne, and the continuance of it, and no one thing  
doth make the wicked so desperate in euill courses,  
as this, to thinke it is altogether in vaine to live a  
godly life. We must therefore remember and be-  
leeue, that God, is a plentifull rewarder of all those  
that seeke him, Heb. 11.6. That whatsoever we aske in  
Christ his name shall be giuen to vs, Iohn 16.23. That  
whofoeuer commeth vnto Christ, laden with the bur-  
then of his sins, shall haue refreshing, & finde rest to his  
soule, Math. 11.28. That whofoeuer doth repent him of  
his sinnes from the bottome of his heart, shall be forgiven,  
Exech. 18.21. That he will neuer faile nor forsake his;  
Ios. 1.5. Heb. 13.5. and infinite such, which God  
hath made to all his children.

But especially, we ought to meditate, and often  
call to minde that maine promise of life eternall;  
which God hath promised to all beleeuers, and  
most surely will performe it. Whofoeuer beleueth,  
shall be saued, Marke 16.16. So God loued the world  
that he gaue his onely begotten sonne, that whofoeuer be-  
leueth in him shall not perishe, but haue euermlasting life,  
Iohn 3.16. And herewithall, to ioine the meditation of  
the certainty of the future resurrection, after death, and  
the full fruition of euermlasting glory, described at large,  
1 Cor. 15. and if any thing in the world will moue  
vs to forsake our sinnes, and returne to God, this  
will.

The want of this is the cause of all manner of

sin in the wicked; They say and beleue, that, *It is in vaine to serue God; and what profit is it; that we haue kept Gods ordinances, and walked sorrowfully before the Lord?* *Ex. Deales. 3. 14. It profiteth a man nothing, to delight himselfe in God, Iob 34. 9. They say vnto God, depart from vs; and what can the almighty doe for vs?* *Iob 22. 17. They take the Timbrell and Harpe, and reioyce at the sound of the Organe; they spend their daies, in wealth and mirth, and in a moment get downe to the graue, therefore they say vnto God, Depart from vs for we desire not the knowledge of thy waies; What is the Almighty, that we should serue him? and what profit should we haue if we should pray vnto him?* *Iob 21. 12. 13. 14. 15.* Thus as the godly are stirred vp, by Gods gracious promises to serue him the better, so the wicked by not being perswaded of the truth of his promises for time to come, abuse Gods goodness, and spend their daies in all manner of sinne, to their owne destruction. And thus much of the Remembrance of Gods workes of mercy, both for time past, present and to come.

### *The Remembrance of Gods workes of Iustice.*

**T**Here are three things, which here chiefly I would haue to be remembred: *First*; The Iustice of God in himselfe. *Secondly*; His iudgements on the wicked. *Thirdly*; His punishments vpon his owne children, all which are especiall remedies against sinne; and of these briefly:

**First.** Remember the iustice of God in himselfe, that as he is a mercifull God to the penitent sinner,

so he is a most terrible iudge, to take reuenge of all such as liue still in sinne without repentance; and thus, as his mercy doth stay vs from despaire, so the consideration of his iustice, will keepe vs from presumption, and from all other sinne whatsoeuer; for what maketh the wicked so bold in committing of sinne but this, that they remember happily his mercy, presuming vpon it, but neuer call to minde the iustice of God, to punish their wicked and vngodly courses; we must practise *Dauids meditation*: *Thou art not a God that hast pleasure in wickednesse, neither shall euill dwell with thee, Psal. 5. 4. &c.* yea, God is angry with the wicked euery day; if he turne not, he will whet his sword, he hath bent his bow, & made it ready; he hath prepared for him the instruments of death, *Ps. 7. 11. 12.* and God being thus iust, al his threatnings in holy Scripture, shal surely come to passe, because he hath spoken it. *The wicked mans mischiefes shal returne vpon his owne head, and his violent dealing, shall come down vpon his owne pate, Psal. 7. 16.* All this shal happen, by the iustice of God, partly in this life, but most perfectly in the world to come, at the fearefull day of account, for we must all, (both good and bad, liuing and dead) appeare before the tribunall seate of Christ, that euery one may receiue in his body, according as he hath done, whether it be good or euill, *2 Cor. 5. 10.* for God shal bring euery worke into iudgement, with euery secret thing, whether it be good or euill, as, *Eccles. 12. 14.* they shall not escape, *1 Thess. 5. 3.* for God hath spoken it, and hee is iust in word and deede, and therefore it shall come to passe most certainly, for no one iust or iustle of Gods word shal goe vnfulfilled. *Math. 5. 18.*

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This is that, which made proud *Pharaoh* quake for the time, and desire *Moses* and *Aaron* to pray for him, and confessed that hee and his people were wicked, *Exod. 9.* This made *Felix* tremble, when *Paul* preached of it, *Acts 24. 25.* And this will moue the stoutest heart that is, seriously to consider of the Iustice of God against transgressours, but a common sinne in this age, is to forget Gods iustice, and to thinke, (if they thinke at all of God) onely of his mercy, abusing the same to all licentious course of liuing. The mercy of God, say they, is aboue all sinne; and it is time inough afterwards to leaue sinne; What? A young Saint and an olde Diuell: But what saith *Paul*? Shall we sinne because grace doth abound? *God forbid, Rom. 6. 1.*

## 2.

Secondly. We must remember the iudgements of God vpon the wicked, that so seeing Gods dealing with them, we may be terrified by their example, to take heede of the like finnes, that we may preuent the like iudgements. This is a notable meanes against sinne and often enioyned vs in holy Scripture, both Generally and Specially.

Generally, *O come and see the workes of God, how terrible hee is in his doing towards the children of men, Ps. 66. 5. Remember the marueilous works that he hath done, his wonders, and the iudgements of his mouth, Psal. 105. 5. he is the Lord our God, his iudgements are in all the earth, verse 7.* And we are not onely to remember them, but in remembrance of them to talke of them, publishing and declaring them vnto others, that so they also may be kept from the like, and

and escape the like punishments, as *Dauid* did; With my lips haue I declared all the iudgements of thy mouth, *Psal.* 119. 13. *Dauids* practise was to meditate often of the iudgements of God, in so much, that he laide the iudgements of God before him, *Psal.* 119. 30. I remembered thy iudgements of old, & comforted my self, ver. 52.

Specially, wee are commaunded to remember **GODS** particular iudgements, and this also is a speciall meanes to keepe vs from sinne; First, let vs remember his iudgements on the wicked Angels: For, God spared not the Angels that sinned, but cast them downe to bell, and deliuered them into chaines of darkenesse, to be reserved vnto iudgement, as, 2 *Pet.* 2. 4. Secondly, his iudgements on men: Remember *Lots* wife, *Luke* 17. 32. and, Remember how he spared not the olde world, bringing in a floud, vpon the world of the vngodly, 2 *Pet.* 2. 5. Remember how he turned the cities of *Sodome* and *Gomorra*, into ashes, condemned them with an ouerthrow, and all, to make them an example vnto those that after should liue vngodly, as, verse 6. Euen so, the Lord knoweth, how to reserve the vniust vnto the day of iudgement to be punished, chiefly those that walke after the flesh, in the lust of uncleannesse, and despise gouernment, &c. 2 *Pet.* 2. 9. 10. Thus, when *Pharaoh* hardened his heart against God, the Lord caused the red Sea, to overthrow him, *Psal.* 136. When *Saul* grew rebellious and disobedient, the Lord reiects him, 1 *Sam.* 15. When *Herod* waxeth proud, the Lord caused the very wormes to deuoure him, *Acts* 12. 23. When *Caine* played the vile hypocrites part, the Lord makes him of a Prince, a vagabond and a runagate vpon the face of the earth, *Gen.* 4.

When

When Iudas plays the hypocrite, and proues a villanous Traytour, the Lord suffers him to despaire, and make away himselfe, Math. 27. When Ananias and Sapphira, lye vnto the holy Ghost, they are both smitten with present death, Acts 5. Thus, if we will seriously remember Gods iudgements, for such and such sinnes, euery *pramunitio* will be a good *pramunitio*, euery forewarning will be a good fore-arming of our selues against all the sinnes of wicked, and vngodly men.

3. Thirdly. Wee must remember his punishments vpon his owne children: and this will be a speciall remedy against sinne, when as we consider, that we are afflicted no otherwise, than the rest of Gods people are, or haue beene; and when we consider, that all this comes from God, as a most louing and mercifull father, for our good; thus we shall be stayed from impatiency, murmuring, repining, grudging, discontentment, raging, wearinesse, fainting, and the like; and this meditation must be both of Gods punishments, which we haue felt from time to time in our own persons, & his punishments of other of his children. Call to remembrance, the former daies, in which after ye were illuminated, ye indured a great fight of afflictions; partly, whilst ye were made a gazing stocke, both by reproaches, and afflictions, and partly whilst ye became companions of them which were saved, Heb. 10. 32. 33. Take my brethren the Prophets, who haue spoken in the name of the Lord, for an example of suffering affliction and of patience; ye haue heard of the patience of Iob, and what end the Lord made, Ier. Lam. 5. 10. 11. Remember them that are in bonds, as bound



bound with them; and them which suffer aduersity, as being your selues also in the body, Heb. 13.3. Remember, saith Christ, the word that I said vnto you, that the seruant is not greater than his master; if they haue persecuted mee, they will persecute you, Iohn 15.20. Wee must remember, that all that will liue godly in Christ Iesus, shall suffer persecution, 2 Tim. 3.12. And these things, saith Christ, (speaking of troubles and afflictions) haue I tolde you before, that when they come to passe, ye may remember, that I tolde you of them, Iohn 16.4. Let vs remember that saying of the Apostle; Whom the Lord loneth, he chasteneth, and scourgeth euery sonne whom he receiveth; for what sonne is he whom the father chasteneth not? but if ye be without chastisements, whercof all are partakers, then are ye bastards and not sonnes, as Heb. 12.7.8. This did Dauid often, as we read in the Psalmes; This did Ieremiah; I remember mine affliction, my misery, the wormewood and the gall: My soule hath them still in remembrance, & is humbled in me; This I recal to minde, therefore I haue hope, Lam. 3.19.20.21. Thus we see it is an especiall duty often enioyned vs; which will keepe vs, from despaire, and other sinnes, and will teach vs humility in aduersity, patience in trouble, hope in affliction, constancy in persecution; and make vs say with Dauid, It is good for mee that I was afflicted, Psal. 119.71. and with Ieremiah, It is good for a man to beare the yoke in his youth, Lam. 3.27. And thus much of the Second point in the duty, viz. What we must remember concerning God, namely, his word and workes of mercy and iudgements.

Thirdly.

3. *What are the best helpes and meanes, to  
make vs Remember God in his word and  
workes.*

**I**T is commonly obiected, by wicked, ignorant, carnall, and naturall men, that this remembrance of God, and his word, is a most hard and difficult point; they cannot attaine vnto it; and either they are too young, and so their memories too shallow, or too olde, and so their memories faile them; or else they are vnlearned, and so cannot remember as other can; or ignorant, and so know not what to remember; or else they put this duty off from them, as not being so necessary, as we make it; or, *Lastly*, as other some, they would faine remember, but they cannot: To whom, I answer in a word, that the fault is in themselves, because they vse not these helpes and meanes, which are speciall remedies against bad memories, and notable meanes to come to haue good, and without which none can haue a sound memorie, in the things of God; and for want of which helpes, euen those, that otherwise haue good wits and memories in other things, are notwithstanding, very dull and blockes in the matters pertaining to God and goodnesse. These meanes and helpes, are these following :

The Meanes to haue a good Remembrance are twofold.

*viz.* { *Generall.*  
          { *Particular.*

## Of Generall Meanes.

## I.

Generall helpes are these. *First*; Wee must send forth earnest prayers vnto almighty God; beseeching him to helpe vs against our weakenesse, to blesse our memories, and to sanctify them to holy vses; for vnlesse God doth helpe vs, and sanctify them, we cannot so much as think a good thought, much lesse, put in practise good things, by remembering or meditating of them, *2 Cor. 3. 5.* This made *Dauid* to pray often for Gods blessing, and his grace and helpe. *I haue lifted vp mine eyes to thee, from whence cometh my helpe; My helpe cometh euen from the Lord, which hath made heauen and earth, Psal. 121. 1. 2.* Helpe mee O Lord, and I shall keepe thy testimonies, *Ps. 119. 146.* And let the words of my mouth and the meditations of my heart, be alwaies acceptable in thy sight, O Lord my strength, & my redeemer, *Psal. 19. 14.* And thus of necessity, must we all doe; pray to God to strengthen vs against vaine thoughts and idle imaginations, and to fill our hearts full of godly meditations, that through his blessing, wee may be able to meditate in the law of God day and night, remembering alwaies that saying of Christ, *Without mee ye can doe nothing, Iohn 15 5.* if nothing, then we cannot remember him, nor his word. Remember againe the practise of *Dauid*; O Lord be gracious vnto mee, that I may liue and keepe thy word, *Psal. 119. 17.* Hold thou mee vp, and I shall be safe, and so I will haue respect vnto thy statutes continually, *verse 117.* The want of this duty of praier, is the cause, why we remember not Gods word so well,

as otherwise wee might; men come rashly to the Temple of God, vnprepared; neuer praying to God aforehand to blesse their memories, that they may in some good measure remember that which shall be delivered, and as this is a great fault, before we come to Church to heare, so it is a common sin in most, after they haue heard, neuer to pray to God for a blessing vpon their memories.

2. *Meanes.*

Secondly. Wee must striue to empty our selues, of all filthy and corrupt thoughts and affections, and to purge our selues from euery filthy way, and to forget all things that are bad, and to haue our mindes bent wholly vpon heauen, and heavenly things, especially, when we are to deale with God, in his matters of his worship and seruice. For the truth is, many haue such bad memories in Gods matters, because their mindes are full fraught with some of these bad thoughts & affections, as Pride, Couetousnesse, Vaine glory, thinking on pleasure, vanitie, delights, sports, and pastimes; or else they are full of malice, enuy, hatred, guile, dissimulation, and hypocrisie: Some one of these taketh vp their mindes; and where any one of these reigne, it is impossible for that man to haue a good remembrance in Gods matters; and if they doe remember any thing, it neuer benefits them, but vanisheth away, and comes to nothing; This is a most certaine truth: We must therefore follow the practise of godly *Dauid*, if wee will keepe Gods word as hee did, *I haue refrained my feete from euery euill way,*

way, that I may keepe thy word, *Psal. 119. 101.* So must we refraine not onely the feete of our bodies, but the feete of our Soules, namely, our affections, from euery euill way; not from some bad thoughts, words, and workes, but from all. Thus the voluptuous man must forget & forsake his pleasure; the ambitious man, his pride; the malicious man, his malice; the drunkard, his drunkenneffe; the adulterer his adultery; the couetous man, his greedy desire; and so of all other: for looke what their mindes are set vpon, that they best remember; for, *where their treasure is, there will their hearts be, Math. 6. 21.*

### 3. Meanes.

Thirdly. If we would remember God, and his word; we must come out of our naturall estate, and labour for the spirit of God, to renew, regenerate, and sanctify vs, that we may be able by the helpe of the spirit, to comprehend, vnderstand, perceiue, and remember the things of God: For as in prayer and in other holy duties, so in this remembrance of God, *it must be Gods spirit, which must and doth helpe our infirmities, Rom. 8. 26.* And, *if that we doe walke after the flesh, we shall minde the things of the flesh; but if we walke after the spirit, we shall minde the things of the spirit, Rom. 8. 5.* And the carnall minde is enmity against God, *verse 7.* And, *the naturall man perceiueth not the things of the spirit of God, neither can he, 1 Cor. 2. 14.* And if he perceiues them not, how can he remember them?

Thus, the common Whoremonger, Drunkard, Blasphemer, Couetous, Swearer, Lyar, Theefe,

H remember

remember not God, nor his word; Thus the common breake and prophaner of the Sabaoth, that spends that day wholly, in sleeping, rioting, gaming, and sporting, remember not God. Why? because their carnall mindes are enmity against God; and they are such as walke after the flesh, and therefore minde the things of the flesh; whereas if they were indued with the spirit of God, *it would teach them all things, and bring all things to their remembrance which Christ speaketh, Iohn 14.26.*

*Of the Particular Meanes to remember  
God in his word and workes.*

*1. Meanes.*

**T**HE Particular Helpes are these. *First*; Wee must labour to haue a true knowledge, and vnderstanding of God and his word; rightly to vnderstand the sense and meaning of the word; for as it is true, *How can we belieue in him of whom we haue not heard? Rom. 10.* So it is as true, that we cannot remember God nor his word, except we know it and vnderstand it. This knowledge is the ground of a good remembrance, and ignorance a cause of not remembring; for how can we remember that which we know not? Remembrance is the often recalling of things past into our mindes, which we haue treasured vp in faithfull memories: Now we neuer treasure vp things vnknowne in our mindes, neither can wee. Therefore saith *David, God looked downe from hea uen vpon the children of men, to see if any would vnderstand and seeke after God, Psal. 53.2.*

*But*

But there is none that vnderstandeth, and therefore none seeketh after God, Rom. 3. 11. This is meant chiefly of the ignorance in men by nature, in things spirituall: *viz.* that no man naturally vnderstandeth or seeketh after God in spirituall matters; and indeede if he vnderstands not, and acknowledgeth not that there is a God, as the wicked Atheist, who saith there is no God, Psal. 14. 1. he cannot remember him, for he wants the ground; So if we vnderstand not the word read or taught, we remember it not, because we want the ground of this remembrance. Wee must therefore follow Dauids practise herein: *My mouth shall speake of wisdom, and the meditation of my heart, shall be of vnderstanding,* Psal. 49. 3. *Make me to vnderstand the way of thy precepts, and so shall I talke of thy wondrous workes,* Psal. 119. 27. and, *giue me vnderstanding and I shall keepe thy Law, yea, I shall obserue it with my whole heart,* verse 34.

## 2. Meanes.

Secondly. Wee must conceiue and esteeme of God and his word most highly; esteeming all things as losse in comparison of the excellency of the knowledge of Iesus Christ, and accounting all things but doun that we may winne Christ, Phil. 3. 8. Thy law, saith Dauid, is better vnto mee than thousands of Gold and siluer, Psal. 119. 72. *It is sweeter to mee, than hony, and the hony combe,* verse 127. *Thy testimonies are wonderfull, therefore doth my soule keepe them,* verse 129. It is a common course of all men, to neglect and forget those things which they regard not, and lightly eiteeme; and they are very carefull for, and



very apt to remember those things they care for, and account as precious; so, if we would remember God, wee must make him our treasure, and then our hearts will be vpon him, *Mat. 6. 21.*

3. *Meanes.*

Thirdly. We must loue God aboue all, and delight in him continually; this is a notable ground of our remembrance of him; for this is common with men, that looke what they loue and affect most, that they thinke on most, and what they delight in most, that they remember most. *O how I loue thy Law?* there is the ground; *It is my meditation all the day;* there is the practise, *Psal. 119. 97.* *O how I loue?* there is the cause; *It is my meditation;* there is the effect. *I will delight my selfe in thy Statutes;* there is the ground and cause; *I will not forget thy word;* there is *Dauids* practise, *Psal. 119. 16.* And, *my soule breaketh for the longing that it hath vnto thy iudgements alwaies,* *Verse 20.* And, *I will delight my selfe in thy Commandements, which I haue loued,* &c. *Verse 47-48.* *Vnlesse thy Law had beene my delight, I had perished in my affliction,* *Verse 92.* Thus according to *Dauids* example, must we labour to hate and abhorre all euill courses, and to set our loue, ioy, and delight in God, and him alone; for, *the blessed man delights himselfe in Gods Law, and so doth meditate therein day and night,* *Psal. 1. 2.*

4. *Meanes.*

Fourthly. If we will remember God, especially in his Word, we must labour to practise effectually the will of God therein contained; and this ariseth necessarily of the former: This practise of the Word,

Word, is an euident signe of that which before we haue remembred, & a notable meanes to make vs remember better for the time to come, and where no practise is, there is great forgetfulnes. Memory faileth, as Tully speaketh, vnlesse we exercise it: And as the Apostle James saith; *If any be a hearer of the word, & not a doer, he is like a man beholding his naturall face in a glasse; for he beholdeth himselfe, and goeth away, and forgetteth immediately what manner of man he was.* 1am. 1. 23. 24. 25. Where we see that a doer of the Word, and a forgetfull hearer, are two contraries: but who so remembreth the word truly, is a doer of it, and who so doth the word, he remembers it: *Dauid ioyneth both these together; I haue remembred thy name, and kept thy Law.* Ps. 119. 55. *This I had because I kept thy precepts.* Verse 56.

## 5. Meanes.

Fiftly, if we will remember God, we must communicate him largely vnto others: We must be talking of his word and workes, amongst our brethren, our families, our children, our seruants: Excellent was the practise of *Dauid* in this point; *I haue preached righteousness, in the great congregation, I haue not refrained my lips, O Lord, thou knowest; I haue not hid thy righteousness within my heart; I haue declared thy faithfulness, and thy salvation; I haue not concealed thy louing kindnesse, and thy truth, from the great congregation.* Psal. 40. 9. 10. *I will make thy name to be remembred in all generations.* Psal. 45. 17. And very often we may see his practise, especially, *Psal. 119.* This is a speciall dutie, specially enioyned vs by *Moses*, from God, and that often: *These*

words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently, unto thy children, and shalt talke of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp; and thou shalt binde them for a signe vpon thy hand, and they shall be as frontlets betwene thine eyes; and thou shalt write them vpon the posts of thine house, and vpon thy gates, &c. Deut. 6. 7. &c. and chap. 11. 18. 19. 20. Where we see, that at euery turne, God would haue vs not onely to remember him our selues, but to cause him to be remembred of others: A weighty dutie, yet greatly neglected of the most; Let Parents, and Masters of Families marke what *Moses* saith. And thus much of the dutie it selfe, Remember God; Now for the Manner.

### Of the right Manner, how we must remember God.



**M**ighty God, tooke not so much to the thing done, and what we doe, as with what heart and minde, what will and affection, and in what manner wee doe it. The Manner is the chiefe thing; for a man may *facere bonum*, and yet not *bene*, i. e. a man may doe a good thing; in it owne nature good, but faile in the manner of doing, not doing it well. As in all other duties, so in this remembrance of God, many doe faile very much

much, for not doing it in the right manner: for some remember him sleightly, and carelessly; some coldly, and negligently; some hypocritically, some desperately; some temporally; some presumptuously; some partially; and all of vs most imperfectly: It is a principall thing therefore, to know the right manner, lest any be deceiued; that so we may escape those fearefull curses and iudgements which many haue, and hereafter shall feelee, for not remembring God as they ought. This manner appears in these particulars; marke, and obserue them diligently.

I. *Manner.*

First. Our remembrance of God, must be *truthfull*: that is to say, we must remember God in vprightnesse and sinceritie, vnfainedly; and in singlenesse of heart, without flattery, dissimulation, and hypocrisie; for, *God hateth a double heart. Psal. 12.* and aboue all things, *he loueth truth in the inward parts, and requireth it. Psal. 51. 6.* This vprightnesse is that which seasoneth all our best actions, and without which they are nothing else but glorious sins in the sight of God; this makes vs sauorie before God, and without this, our best workes are stinking saouours in the nostrils of the Almighty. This truth of heart the *Israelites* wanted; and therefore, though they are said to remember God, to turne to him, and enquire early after him, yet it was in flattery and hypocrisie, and no better than double dealing. *They returned, and enquired early after God; and they remembered that God was their strong rocke, and the high God their redeemer; Neuerthelesse, they*

did but flatter him with their mouth, and they lied vnto him with their tongues: For their heart was not right with God, *Psal.* 78:34.35.36.37. Here we see euery remembrance of God will not serue turne. Wee may goe farre, and make great shewes of repentance, of seeking of God, of remembring him, and yet be hypocrites, if our hearts be not right with him. This is comon to a number, to make many profers, many faire shewes, especially in their afflictions, as these *Israelites*, and yet remember not God in truth and vprightness. Thus wicked *Pharaoh* in time of affliction, for a time, when the iudgement of God was vpon him, did remember God, and desire *Moses* and *Aaron* to pray for him; but so soone as that iudgement was remoued, hee forgot God, and hardned his heart more against him: And thus did *Pharaoh* often, *Exod.* 8. and 9. Chap. And this is the practise of the wicked. But as *David* saith, *The Lord abhorreth the deceitfull man*, *Psal.* 5.6. And therefore as God said to *Abraham*, *Walk before me, and be vpright*, *Gen.* 17.1. so say I to all, Remember God, and be vpright. And for this cause, pray with *David*, euery one by himselfe, and one with another; *Let integritie and vprightness preserue me, for I waite on thee*, *Psal.* 25.21. *gill*

2. Manner.

Secondly, our remembrance of God, must be hopefull; that is to say, we must so remember God, as that we be fully perswaded alwaies of his mercy in Christ Iesus, that it belongeth vnto vs, with all the promises of the Gospell made to all the faithfull: And as we must not presume of Gods mercy,

so wee must not despaire of it; for both Presumption and Despaire are two maine enemies to Hope, and where true hope is, there is neither of both. In the Law which God appointed vnto Israel, hee commanded to remember him in hope; *That they might set their hope in God, and not forget his workes, Psal. 78. 7.* Thus the Prophet *Jeremy* remembered God; *Thou art my portion, O Lord, saith my soule, therefore I will hope in thee, Lam. 3. 24.* Thus *Abraham* remembered God in his promise, and hoped: *about hope, Rom. 4. 20.* Thus did *Dauid* remember God; *I haue set the Lord alwaies before me, therefore my flesh shall rest in hope, Psal. 16. 8. 9.* This hope is so necessary in this and all other duties, as were it not for hope, wee Christians of all men were most miserable, *1 Cor. 15.* The wicked, and the diuels remember God, but it is in a desperate manner; they remember him as a most terrible & fearefull Iudge, that will be auenged of such wicked hounds as they; this remembrance increaseth their worldly sorrow, hunteth and doggeth them to despaire, to make away themselves, as *Saul, Iudas, Achitophell*; and thus a number of wicked men remember God, in this age, and the more they remember him, the more they hate him: For, either they presume of his mercy, and so take libertie to themselves to sinne more freely; or else in a desperate consideration of his iustice, grow secure and carelesse, living all daies of their life in all manner of prophannesse, casting off all care of doing good, fearing neither God nor the Diuell, not caring what become of their soules.

## 3. Manner.

Thirdly. Our remembrance of God must be ioyfull and *delightfull*; that is to say, we must so remember God, as the remembrance of him, may minister ioy, comfort, and delight to our soules: This ioy and delight, the wicked neuer feelee in remembrance of him, but the contrary, as horroure, terrour, astonishment, trouble of minde, and vexation of spirit: They haue an earthly ioy and delight, which I may call a vaine delight, and an abusive ioy, ioying in worldly pleasure, profit, and preferment, outwardly; but for the inward ioy in the heart and soule, the ioy in the holy Ghost, this they want; for let them thinke of good things, which they seldome doe, and it is tedious to them; let them talke of good things in company, it is irkesome vnto them; let them come to Church to heare a Sermon, they thinke one houre spent in Gods seruice, as long as a day; they are weary of it; whereas, for the profit and pleasure of the world, to spend the time in Drinking, Whoring, Gaming, they sit day and night, and thinke the time too short: What doth this else, but shew that all their delight is in vanitie, but none in God? But we are to know, that nothing ought so to take vp our mindes, and possesse them with ioy, as the remembrance of God and good things. *Delight thy selfe in the Lord. Psal. 37. 4. Thy testimonies are the very delighting of my heart. Psal. 119. 111. I haue remembered thy iudgements, O Lord, and haue comforted my selfe. Psal. 119. 52. I haue longed for thy saluation O Lord, and thy law is my delight, Verse 147. I will delight mee in thy*



thy Statutes, and not forget thy word. Verse 16. & 24.  
 & 47. It was Davids delight, to bee in Gods house.  
*Psal. 132. 1.* And therefore, as the Apostle coun-  
 tels vs, *Rejoyce in the Lord alway; againe, I say reioyce,*  
*Phil. 4. 4.* So did David. *Psal. 63. 5. 6.*

4. Manner.

Fourthly, our remembrance of God, must be  
 effectuell, and powerfull; that is to say, we must  
 so remember God, as that the remembrance of  
 him, may worke in our hearts, both *active* and  
*passive obedience*; to doe what God commands, and  
 to leave undone what he forbids, and to suffer pati-  
 ently whatsoever it pleaseth God to lay vpon vs.  
 This is a principall manner of remembering God,  
 without which there can be no true remembrance  
 of him; and though we often may remember him,  
 and thinke vpon him, yet if it hath not this effect  
 in vs, all our remembrance is in vaine. Remember  
 God is mercifull; remember this effectually, and  
 this will allure thee to please him in all well doing.  
 God is iust; remember this effectually, that he is  
 so to thee, and this will terrifie thee. God is eue-  
 ry where omnipresent; remember this effectually,  
 that he is present with thee, and this will make  
 thee behaue thy selfe, as in his presence; God is om-  
 nipotent, and almighty; remember this effectual-  
 ly, and this will make thee build vpon his power;  
 remember God is omniscient, knowing all, thy  
 thoughts, and secret imaginations of thy heart;  
 this will make thee watchfull over all thy thoughts,  
 words, and deedes, publique and secret; remem-  
 ber God seeth thee whatsoever thou goest about,  
 what

what sinne soeuer thou committest, he taketh notice of it; this will make thee tremble and quake, and not to dare to commit it. God is a spirit; remember this effectually, and this will make thee worship him in spirit and truth. Remember God is infinite in might, power, and maiestie; this will make thee stand in awe and reuerence of his name. Remember, God will not be mocked, nor dallied withall; this will make thee most carefull at all times, to carry thy selfe vprightly. Remember God is all-sufficient; this will make thee depend vpon his fatherly providence: remember, when thou art going to commit any sinne, that God stands by thee to punish thee, if not presently, then the more remaines for thee in hell, in the world to come, where shall be weeping and gnashing of teeth, and where thou shalt say, when it is too late, what fruit had I then in those sinnes, whereof I am now ashamed, and for which I suffer this endlesse shame, perpetuall torments, and euerslasting and intollerable pangs? Remember effectually that God is eternall, to crowne thee, or confound thee; this will make thee wary and circumspect in all thy courses, fearing to displease God in any one thing, & neuer to be quiet vntill thou hast found a good assurance of Gods loue and fauour in thy heart. This is the effectuall and powerfull remembrance: Examine then thy heart; Hast thou not thus remembred God? Art thou yet in thy sinnes? When thou art going about thy sinne, dost thou not turne backe, and not dare commit it, because God seeth thee? Whether dost thou know,

know, O wretched man, if thou doest commit that sinne, but that God will strike thee with present death in the very act of sinne, as hee doth a number, and so leaue thee a shamefull spectacle to all posteritie? What though the world seeth thee not, no man, or creature living? O, for Gods sake, and for thy soules sake, remember, the Lord of heauen and earth, the iudge of all the world, before whom thou must appeare, to giue account of all thy dealings; remember, I say this great and terrible God seeth thee, and will most iustly reward thee, to thy smart and woe, and none shall rescue thee. Let vs follow the practise of *Dauid*; *I remembred thy name O Lord, and haue kept thy Law. Psa. 119. 55.* Let vs follow the example of *Ioseph* in euery sinne that we goe about: when *Ioseph* was tempted by his wicked and vnchast Mistris, to commit vncleanness; he remembred God powerfully and effectually, saying; *How shall I doe this great wickednesse, and sinne against God? Gen. 39. 9.* Loe, thus should we alwaies remember God. Art thou tempted by *Sathan*, the world, or thine owne hearts lusts? resist these temptations; But how? O remember with *Ioseph*, if thou committest them, thou dost a great wickednesse, and remember thou sinnest against God. We must so remember God, as it may worke in vs repentance; according to that saying of *Dauid*: *All the ends of the world shall remember, and turne to the Lord, Psa. 22. 27.*

5. Manner.

Fiftly. Our remembrance of God must be entire, & totall: that is to say; we must remember one thing

thing in God, as well as another; his mercy with his iustice, and his iustice with his mercy; for otherwise we are but partiall remembrancers of God, remembring him by halfes: It is a common practise of the wicked, that either they remember not God at all, or if they doe remember him, it is either Presumption, or Desperation. Their Presumption appears in these and such like thoughts and speeches: *It is time enough yet to turne to God; we must sow our wilde oates first: there is no such neede of precisenesse, and going to Church, and living so strictly: And what though I am a sinner? I will repent afterward, and I hope God will hold me excused: God is mercifull, and ready to forgine: and thus presumption leads them headlong to destruction; they neuer remember Gods iustice, how he will take reuenge of all such lewd and vngodly liuers. Their Despaire appeares also in these: Oh, what a wicked man am I? None so bad a sinner as I; Ah, woe is me, I am damned, I am damned; there is no way for me to be saued, I am such a grievous sinner, and my sinnes so many, and so great, as God cannot forgine, and the like. Thus despaire casts them downe to hell, for they remember onely Gods iustice, and cannot apprehend his mercy in Christ: Therefore both mercy and iustice in God must be remembred together, to keepe vs from these extreames. Wee must remember with Ieremie, that though the Lord cause griefe, yet he will haue compassion, according to the multitude of his mercies. Lam. 3. 32. and with Paul, that as God is most mercifull to giue eternall life to the penitents and the godly, so hee is most iust to reward the wicked*

wicked and disobedient, with destruction. Read Rom. 2. 6. 7. 8. 9. 10. 11. and with Dauid; that as God will be found in mercy of those that seeke him vnfaignedly, so in iustice he will cast off for euer, those that forsake him. 1 Chron. 28. 9.

#### 6. Manner.

Sixtly. Our remembrance of God must be *hum-  
ble* and *patheticall*; that is to say: Wee must so re-  
member God, as the very remembrance of him  
may strike vs with humilitie, casting vs downe, and  
making vs lowly in our owne eyes; and also, may  
breede fit passions in vs answerable to that which  
we remember in God, and conceiue of him in our  
minde; as his presence, power, mercy, iustice  
wisdom, knowledge, &c. This is an excellent  
point to be learned, and put in practise; and a spe-  
ciall note of the true childe of God, who doth finde  
in himselfe the truth of this by experience: But  
this is not in the wicked, whose pride doth banish  
the remembrance of God from his heart, and makes  
him that he cares not for God. Psal. 10. 4. Thus, if at  
any time, God be spoken of, he is no whit moued  
at it; though God be present in euery place, yet  
they tremble not, as we are commanded; Trem-  
ble thou earth at the presence of God, at the presence of  
the God of Iacob. Psal. 114. 7. that is, tremble at the  
remembrance of his presence. Thus wee should be  
stricken with admiration, in remembrance of his  
wonderfull knowledge; with feare, in regard of  
his maiestie; with trembling, in regard of his pow-  
er, and presence; with reuerence, in regard of his  
iustice; with ioy, in regard of his goodnesse; with  
thanke-

thankesfulnesse, in regard of his mercies; with astonishment, in regard of his iudgements; and with humilitie, in regard of his vnspokeable loue and fauour vnto vs, and his gracious promises he hath vouchsafed to make vnto vs in Christ Iesus, we being not worthy of the least droppe of his mercy. Thus vpon euery occasion of our remembrance of him, we ought to be humbled, and to haue fit passions answerable, as *Dauids* example doth teach vs often in the Psalmes, *Psal.* 30. 4. & 68. 19. & 77. 3. & 104. 24. & 119. at large, in all which, appears his humilitie, and futable passions.

7. Manner.

Seuenthly. Our remembrance of God, must be wise, discreet, and *authentick*; that is to say, we must so remember God, as that wee in the first place, and most of all remember him aboue all things in the world besides; and that nothing doth so take vp our minds, as the often recalling of God into our mindes; We must not remember him carnally, but spiritually; *If ye be risen with Christ, then seeke those things which are aboue, Coloss.* 3. 1. For God is a spirit, and cannot be comprehended carnally, as a number doe most ignorantly conceiue of God, that he is like an old man sitting in heauen, and that they hope one day to sit with him there (as they say, and carnally imagine, and that most ignorantly) in a chaire; for, say they, I verily belecue, that God hath prouided for me, and for such a one, a chaire in heauen; making heauen no better in their vaine conceit, then a Carpenters shop. But what saith God by *Salomon*? *My Sonne, be wise, and guide shine*

thine heart in the way, *Prou. 23. 19.* And as *Dauid* saith; *All men shall feare, and shall declare the worke of God, for they shall wisely consider of his doing, Psal. 64. 9.* We see here, it is made a note and proper tie of Gods children, to consider wisely, and discreetly, of God and his workes: And that wee may doe this the better, we are to labour to be thoroughly acquainted with Gods word, that it may dwell plenteously in our hearts, in all wisdom, teaching and admonishing vs, &c. *Coloss. 3. 16.* For the Scriptures are able to make vs wise vnto saluation, *2 Tim. 3. 15.* Thus wee must be wise to know, and remember that which God in his word would haue vs to know and remember, and no further must we goe; for, onely reuealed things belong to *Israell. Deut. 29. 29.*

#### 8. Manner.

Lastly. In a word, our remembrance of God must be constant, without wearinesse, and certaine, without change; as *Dauid* saith, *I will neuer forget Gods word, Psal. 119. 93.* It must be thankfull for all Gods mercies spirituall, and temporall: *My mouth,* saith *Dauid,* shall praise thee with ioyfull lippes, when I remember thee, *Psal. 63. 5. 6.* It must be fruitfull, prouoking vs to all good workes, and quickning vs to euery good dutie; *I will meditate in thy precepts, and haue respect to thy wayes, Psal. 119. 15.* It must be chearefull in affliction, and victorious in time of trouble, that we may say as *Dauid*; *Vnlesse thy Law had beene my delight, I had perished in my affliction, Psal. 119. 92.* And thus much be said of the right Manner, how we must remember God;



without which, it is altogether in vaine, to thinke vpon him. Now I come to speake of the third point propounded; namely, The *Time* when wee must Remember God, either in his word or workes.

*Of the due and conuenient Time, when  
wee must Remember God.*



The *Time* of our Remembrance of God, may be considered two waies :

viz. { Generally;  
      { Specially.

1. *Generally.*

**T**He *Time* in generall, is the *whole time* of our life; All our life must be a continuall meditation and remembrance of God, in his word and workes; As one saith, we must remember God so often as we breathe; that is, *alwaies* : Wee must not be like hypocrites, to remember him so long as we heare him named, and no longer; nor to hang downe the head, like a bulrush, for a day, or an houre; but alwaies, vpon all occasions, we must take diligent heede, least we let him slip out of our mindes : There is nothing that the Diuell laboureth in more, than to roote out of our hearts this remembrance; and this he alwaies hunteth after; *For, he goeth about continually, seeking whom hee may deuoure,* 1 Pet. 5. 8. And therefore ought we to watch continually against him, and alwaies to remember God, that so

wee

wee may giue Sathan the foyle, and not be overcome by his temptations. We must know, that the Diuell is most subtile, and looke what hee cannot doe now, he will watch his fit time afterward to bring it to passe; and though we remember God, now, yet to morrow we may forget him, by the subtile sleights and crafty wylineesse of the olde serpent the Diuell: How then doth it stand vs in hand to looke about vs, and to purpose and resolue in our hearts alwaies, to remember God? Thus did godly *Dauid*; *I haue set the Lord alwaies before mee, Psal. 16.8. And, mine eyes are euer towards the Lord, Psal. 25.15. I fore-saw the Lord, alwaies before my face, Acts 2.25.* This (*alwayes*) is specified in that saying of the Apostle; *Therefore we ought to giue the more earnest heede to the things which we haue heard, least at any time wee should let them slip, Heb. 2.1.* least at any time, that is, wee must alwaies remember God in his word, and neuer let him slip out of our mindes. This is agreeable to *Dauids* resolution; *I will praise the Lord, while I liue; I will sing praises vnto my God while I haue any being, Psal. 146.2. Thy law is my meditation all the day, Psal. 119.97.* All those then doe faile in this duty, that in stead of remembering God alwaies, doe forget him for the most part, if not alwaies: Again, those that set their mindes vpon vanities, and sports, and are neuer weary of it; Again, those that make the world, and the pleasures and profits of it their Treasure, and so their mindes are alwaies vpon their goods, riches, and how to get more money, but neuer minde God nor heauen, nor the way how to come there: These are the

desperate gallants of the world, and the worldly penifathers of this age; they are farre from *Dauids* minde. We must therefore remember, how subiect we are to sinne alwaies, and to preuent it alwaies, by continuall remembrance of our God. And as in the Psalme it is said of Ierusalem, we should say, and resolute towards God; *If I forget thee O Lord, let my right hand forget her cunning; If I doe not alwaies remember thee, let my tongue cleaue to the roose of my mouth, if I preferre not thee O Lord alwaies, about my chiefest ioy, Psal. 137. 5. 6.*

2. Particularly; 1. Time.

**M**ORE particularly; The time wherein we are to remember God is manifold. *First*; in this life, and the *present* time; We are certaine of no time, but the present time, and after this life ended, there is no remembrance of God; We are not certaine of one day, one houre, nor one minute of an houre; We know not, but this day, this houre, may be our last, and therefore now we must make vse of the present time, and so now remember God, while it is called to day, for death is most certaine, but the time of death most vncertaine. *Dauids* reason therefore must be a motiue to stirre vs to remember God now in the present time; For, *in death, there is no remembrance of thee, O Lord; in the grane, who shall giue thee thanks? Psal. 6. 5.* And for this cause saith the Prophet *Isaiah*; *The lining, the lining, he shall praise thee; for the grane and death cannot, Esay. 38. 18. 19.* As we are exhorted therefore to watch, *because wee know*

know not when Christ will come, Marke 13. So doe I exhort all to remember God now, while it is the present time, because we know not when our Lord and Master Christ will come, either by particular death or generall iudgement.

2. Time.

Secondly. Wee must Remember God in our youth; as Salomon saith, *Remember now thy Creatour in the daies of thy youth, before the euill times come, &c. Eccles. 12. 1.* Thus did that good King Iosiah, when he was yet but a childe, 2 Chron. 34. 12. Thus did David counsell Salomon, when hee was but yet tender and young, *to know the Lord, and to serue him, 1 Chro. 28. 9.* And this is according to that of Salomon: *Teach a childe when he is young, and he will not forget it, when he is olde, Prov. 22. 6.* Almighty God requireth the first fruits, and that we should offer him of the best; The time of our youth, is the first fruits; and the best time of our age, is our young age, to serue God in; And let none presume that when he hath giuen his first fruits to the Diuell, as a number doe, that God will accept of the dregs in their olde age: It is the common sinne of this age, that our youth is spent in vanity, in all manner of prophanenesse; and there is nothing will perswade them, nothing will moue them: O, say they, young men are wilde, and it is time inough to remember God afterwards, and youth must haue his course; and thus they post it off till middle age, and from middle age, to olde age, and from olde age, till death; and so through the custome and habit they haue

gotten, seldome or neuer come to repent and remember God. But what saith *Salomon* to such forgetfull and vntamed youths? *Reioyce O young man, in thy youth,* (speaking by way of derision) *and let thine heart cheare thee in the daies of thy youth, and walke in the waies of thine heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into iudgement, Eccles. 11.9.* and then they shall repent, when alas, it shall be too late.

### 3. Time.

Thirdly. We must remember God particularly vpon the Sabaoth day; which is called *Sunday*, or the *Lords day*. Of all the commandements in the Morall law, the Lord gaue not such a large precept, nor such a straight *Memo randum*, as in the fourth Commandement, saying; *Remember to keepe the Sabaoth day holy, Exod. 20.8. &c.* Herein bewraying our great corruption; and signifying that we are too too prone and ready to forget God, and the duties wee owe vnto his seruice, and worship; and therefore, whereas al the other commandements are propounded either affirmatiuely, as the fourth and fift; or negatiuely as all the rest, this fourth Commandement, is propounded with this *Memento*, *Remember to keepe it holy*; teaching vs, as vpon all other daies, so especially vpon the Sabaoth day, to remember God, and that in a more speciall manner; and intimating thus much vnto vs, that if we should not remember God one day of seauen, we should forget him altogether: And yet this is the corruption of our times in all places, that in stead of remembring to keepe that day holy, we remember

to breake it *wholly*; For, if there be any peice of businesse to be done, which we will not let for on the weeke day, wee will be sure to post it off till the Sabaoth day; and if any plot be laid, for any vnlawfull delight, we will be sure to appoint the Sabaoth day for such meetings. God hath commanded strictly, this day to be obserued holy to him, and that there must be a speciall care had of the obseruation of it, and wilt thou, O thou vaine and wretched man, or darest thou obey man, or thine owne humour, to breake it, and pollute it? God commands to goe to Church and to heare the word preached, and how then darest thou absent thy selfe from it? God commands thee to doe nothing but holy things on the Sabaoth day; how then darest thou prophane it by buying & selling, trauailing & iourning, swaggering, and drinking till thou beest drunke? Wee must therefore remember diligently, what God saith, *Obserue the Sabaoth day, so sanctify it, Deut. 5. 12.* Meaning, that there should be a speciall care had, to remember and thinke vpon the Sabaoth day, to doe Gods will onely, but neuer our owne will.

4. Time.

Fourthly. Wee must remember God in the *Night*; and this is, either when wee goe to our rest and sleepe, or else at any other time in the night when we shall be awakened out of sleepe. *First*, when we goe to bed, to take our sleepe, we must then remember God, to call vpon him by Praier, to giue thanks for his benefits receiued, and till we doe sleepe, to giue God his due, to meditate on

him and his word and workes, and the like; and not to dare to sleepe, vntill in the first place, we haue acknowledged our sinnes; called vpon God for mercy and forgiuenesse; judged our selues for our sins, and the particular sinnes of that day past; and craued Gods gracious protection, both for soule, and body, for vs and ours, with all that belong vnto vs: Thus *Dauids* example teacheth vs all; *I will not come into the tabernacle of my house, nor goe vp into my bed; I will not giue sleepe to mine eyes, nor slumber to mine eye-lids, vntill I finde out a place for the Lord, Psal. 132. 3. 4. 5.* So we must resolue, that God may be thought vpon, and he serued as he ought, and we to make sure with him, that we may haue him to blesse vs, before wee dare to suffer the temples of our heads to take any rest. Secondly, we must remember God in other times of the night when we are awaking; and not to spend that, in wicked and vngodly thoughts, and vaine imaginations, plotting and deuising vpon our pillow, how to bring to passe this and that wicked purpose; nor in thinking vpon the pleasures and profits of the world. For, *Woe be vnto them that deuise iniquity, and worke euill vpon their beds, &c. Micah 2. 1.* And yet this is a common sinne of the most, that if they awake, they lye gaping, and musing vpon their own conceits &c. But God is neuer once in their thoughts. Wee must follow *Dauids* practise; *I haue remembered thy name O Lord in the night, and haue kept thy law, Psal. 119. 55. At midnight will I rise to giue thanks vnto thee, Verse 62. I remember thee vpon my bed, and meditate on thee in the night watches,* *Psal.*



*Psal. 63. 6. I call to remembrance my song in the night, as, Psal. 77. 6. yea, Mine eyes prevent the night watches, that I may meditate in thy word, Psal. 119. 148. And this is it which God commanded Iosuah, and in him all of vs; This booke of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, Iosuah 1. 8. as David did, Psal 1. 2. This will be an especiall meanes to banish all vaine, idle, and wicked thoughts out of our hearts; there shall be no rourne for filthy imaginations to harbour within vs, and to defile vs, as they doe the wicked, Math. 15. 19. 20. This meditation and remembrance of God in the night, is a duty generally neglected; yea, many are not ashamed to say; It is enough to thinke on God in the day time, though we doe it not in the night; The night was made for man to sleepe in, and take his rest, and many such wicked shifts they haue, to poss off this holy duty: It is true indeede, God hath made the night to rest in, but in this rest, he hath commanded vs to take all occasions when we are waking, to haue him in our hearts by remembering him.*

*5. Time.*

Fiftly. Wee must remember God in time of *Prosperitie*. The Lord knowes how apt we are to forget him in time of peace and plenty, that we are giuen to waxe proud, stubborne, and rebellious, and waxing fat, we become vnthankfull, and disobedient, like the children of Israell; therefore the Lord doth giue vs this in speciall charge, to take great heed to our selues, that we remember him, & by no meanes to forget him in time of prosperitie.

*And*

And it shall be, saith God by Moses, when the Lord thy God shall haue brought thee into the land which he swaie vnto thy fathers, so Abraham, so Isaac, and so Iacob, to giue thee, great and goodly cities which thou buildedst not; And houses full of all good things, which thou filledst not; and wels digged, which thou diggedst not; Vineyards and Oliue trees, which thou plantedst not, when thou shalt haue eaten and be full, then beware lest thou forget the Lord, Deut. 6. 10. 11. 12. But when thou hast eaten and art full, then thou shalt blesse the Lord thy God, for the good land which he hath giuen thee, and beware that thou forget not the Lord thy God. &c. Deut. 8. 10. most notably to the end of that Chapter. This will teach vs humilitie and thankfulnessse, in middest of all prosperitie to remember God. This concernes all men, specially the richer sort, and men in high place, men of wealth, and all, whose beginning was but small, and God hath raised them to be great & rich, and hath made them prosperous; These must remember God, and take heede that they waxe not proud, as though their owne hand and labour had gotten them abundance: But thou shalt remember the Lord thy God, for it is he that giueth thee power to get wealth. Deut. 8. 18. This condemneth that common and wicked practise of a number of rich Churles and Cormorants in the world, that the more they haue, like hogs, grunt after more, and thinke they neuer haue inough; and like Swine, are alwaies poring vpon the earth, but neuer lift vp their hearts to God, to remember to giue thanks to him, who onely can and doth giue them all they haue; yea, a number  
of

of these muck wormes, are not ashamed to say, as I haue heard with mine owne eares, that they cannot say grace, and if they are put in minde of this, they put it off to others, as nothing pertaining to them, and say flatly, they doe not vse to say grace, and therefore I pray doe you: Thus indeede, they shew themselues what they are, that is, wholly forgetfull of God and goodnesse, and mindfull of nothing but the world, and the things of the world.

6. Time.

Sixtly. We must remember God in time of aduersity: This will teach vs patience in trouble and affliction, and make vs to take vp our Crosse daily, and to follow Christ: When *Iob* was afflicted, he did beare it patiently, remembring it was Gods doing: *The Lord gaue, and the Lord hath taken away, Euen as it pleaseth the Lord, so come things to passe, blessed be the name of the Lord, Iob 1.21.* And this is agreeable to that of *Salomon*, *In the day of prosperitie be ioyfull, but in the day of aduersitie consider, Eccles. 7. 14. In the day of my trouble, I sought the Lord; my sore ranne in the night, and ceased not; my soule refused to be comforted: I remembered God and was troubled, Psal. 77.2.3. Gods people in their affliction, will seeke the Lord early, Hos. 5.15. When Ionah was in the Whales belly, when his soule fainted within him, he remembered the Lord, Ionah. 2.2.7.* This is very necessary, to remember God in trouble, to stay vs from impatiencie, to comfort vs, to make vs beare affliction chearefully, and thankfully; which the wicked wanting, grow desperate, and runne into all extreames, and make no true vse of the louing chastisements

chastisements of the Lord; whereas, if they would with *Dauid* remember, *that it is the Lords hand vpon them, they would be silent, because it is Gods doing, Psal. 39.9.* And they would say as *Dauid*, *I know, O Lord, that thy iudgements are right, and that thou in faithfulness hast afflicted me, Psal. 119.75.*

7. Time.

Lastly. In a word, we must remember God in the Church, when as we are preaching, hearing, or praying; remembring his presence, & glorious maiestie, before whom we are, and so to demeane our selues, as in the presence of God, and performe an acceptable seruice vnto him; according as Gods people thought vpon Gods louing kindnesse, in the midst of the Temple, *Psal. 48.9.* Againe, when wee are going about our worke, to performe the duties of our calling, whatsoeuer we goe about, we must remember God, and his word, euen meditating in it all the day long, *Psal. 119.97.* Againe, when wee are in company, and making merry one with another, then we must remember God, least we passe the bounds of lawfull mirth and delight. And thus much be said of the seuerall times, both in generall and particular, wherein we are to remember God, and neuer to forget him. Now I come to speake of the fourth point propounded, namely, of the *Zens*, which are to be remoued, and which doe hinder vs, that we cannot remember God as wee ought.

*Of the Lets to be remoued, which doe hinder  
the remembrance of GOD.*



He Lets which doe hinder vs from the true remembrance of God, are many; all which must be removed of necessitie, or else we cannot remember God, but needes must runne in to all manner of wickednesse, and cannot be preferred from sinne. The Lets are these.

*1. Let.*

First. *Pride of heart.* The proud man hath no grace, nor desire of grace. As the eare of Corne, that hangeth downeward is full of seede, and fraught with graine; but that eare which standeth staring vppward, is empty, and nothing in it; euen so the humble man, who hangeth downe his head, and whose heart bendeth with humilitie, it is a signe he is full of grace; for, *God giueth grace to the humble;* but he whose heart is lifted vp, and exalted, is empty, and void of grace; for, *the Lord resisteth the proud,* 1 Pet. 5. 5. yea, *the Lord scattereth the proud in the imaginations of their hearts,* as Luke 1. 51. Therefore, that the Israelites might not forget the Lord in their prosperitie, when they had all things in abundance, *Moses giueth them this caueat, to make them remember God. Take heede, lest your heart be lifted vp, and so you forget the Lord your God,* Deut. 8. 14. And this is according to *Dauids saying: The wicked, through the pride of his countenance, will not seeke after*

after God; God is not in all his thoughts, *Psal. 10. 4.* It is the sinne of Israell, mentioned by the Prophet *Hosea*: The pride of Israell testifieth to his face, that they doe not returne to the Lord their God, nor seek him for all this, *Hosea 7. 10.* Yea, the speciall reason, why they forgot the Lord, is noted by the same Prophet, to be Pride; According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore haue they forgotten mee, saith the Lord, *Hosea 13. 6.* Thus it is most plaine, that Pride is a great impediment to the right remembrance of God, and therefore we are carefully to labour for true humilitie of heart, which is the ornament of the soule, according to the phrase of the Apostle; *Decke your selues inwardly, in lowlinesse of minde, 1 Pet. 5. 5.* For, there is none can remember God, but the vpright in heart; But the proud mans heart is not vpright, neither before God nor man, according as the Prophet *Habakkuk* speaketh; Behold his soule, which is lifed vp, is not vpright in him, *Hab. 2. 4.*

## 2. Let.

Secondly. *Loue of the world, and earthly mindednesse.* There is such an Antithesis, opposition, and contrarietie betweene this, and the loue of God, that he that loueth the world, cannot loue God; he that serueth the world cannot serue God; and he that sets his minde vpon the world, cannot remember God. *No man can serue two masters, ye cannot serue God and Mammon; i. e. the world, Mat. 6. 24.* Therefore the Apostle *Paul*, that he might exhort the *Colossians* vnto the one, doth dehorte them from the other: *Set your affection on things above, not on things*

things on the earth, Coloss. 3. 2. according to the speech of our Sauour Christ: *Lay not vp treasures for your selues on earth, but lay vp treasures for your selues in heauen, Mat. 6. 19. 20.* This loue of the world is a great impediment to the remembrance of God, whether we respect the profit of the world, or the pleasure of it. *Judas* was a great follower of Christ, and liued so that none of the other disciples could espie any fault in him, more then in others; yet through couetousnesse, for thirty siluer peeces, forgat his Lord and Master Christ Iesus: He remembered him indeede, to betray him; but forgat him to performe seruice and worship vnto him. The Israelites mindes were set vpon the flesh-pots, and onyons, in the meane while forgetting God, and loathing Manna, which hee sent them: Therefore saith *Danid* in the Psalme, putting a difference betweene the godly and the wicked, betweene him that mindeth God, and him that sets his heart on pleasure, shewing that these two, are cleane contrary, one to the other: *O ye sonnes of men, how long will ye haue such pleasure in vanitie? Know this, that the Lord hath chosen to himselfe the godly man, Psal. 4. 2. 3.* signifying plainly, that whosoever setteth his minde vpon vaine pleasure, is no godly man, no true remembrancer of God.

## 3. Let.

Thirdly. The *immoderate use* of Gods Creatures, abusing them licentiously, and prophanely to all manner of excesse and riot, to chambring and wantonnes, to gluttony, surfeting, and drunkenness; it is not possible such a man should remember God, but forget



forget him. Such are the belly gods of this world, so called, because they make their belly their God, and consume that they haue vpon their lusts. *The rich glutton fared deliciously euery day, but forgot God and all goodnesse, Luke 16. The prodigall childe liued very sumptuously, so long as his substance lasted, but he forgot his father all this while, Luke 15.* When Belshazzar made his impious feast, quaffing, and carousing in his bowls, amongst his Princes, Wiues, and Concubines, *he forgot God, and praised the gods of Gold, of Siluer, and of Brasse, of Iron, Wood & Stone, Dan. 5. 3. 4.* And so, it is a common sinne in this age, amongst our common drunkards, and the like: Where shall we finde one amongst an hundred of them that remembreth God as hee ought? Yea, their very practise and their liues bewray that they forget God; for if they did remember God effectually, they would cease from their sinne.

4. *Let.*

Fourthly. *Carnall securitie*: When men liue in a carelesse manner, casting off all care of well doing, neuer regarding the meanes of their saluation, but giue themselues ouer wholly to commit sinne and wickednesse, and place their whole delight therein. Such men remember not God; for, they who remember God, walke in Gods wayes, not the wayes of sinne: *They that seeke the Lord with their whole heart, doe no iniquitie, but walke in Gods owne wayes, Psal. 119. 2. 3.* Therefore when God calls for our heart, hee would haue vs ioyne the obseruation of his way withall, as a prooffe that we haue giuen him our heart: *My sonne, giue mee thy heart, and let thine eyes*

eyes obserue my wayes, saith God, *Prou. 23. 26.* Giue mee thy heart, that is, set all thy affections vpon me, thy loue, ioy, delight, and all thy desires; and beware of *carnall security*, but be thou carefull to look to my wayes, and obserue them: For, (as if God should haue said) vnlesse thou obseruest my wayes, to walke in them, and shake off *carnall security*, thou giuest mee not thy heart; thou remembrest mee not: for, looke what way thou walkest in, there is thy heart, there is thy remembrance. This *carnall securitie* was the sinne of the olde world; *They knew nothing, till the flood came and tooke them all away, Math. 24. 38.*

## 5. Let.

Fifthly. *Incredulitie* or *unbeleife*. This is the mother of *Forgetfulness*: For, therefore men forget God, because they belecue him not. The Lord hath stood many yeeres knocking at the dores of our hearts, wayting for our conuerſion, but wee open not the dore, nor let him in: Many hundred Sermons haue bene heard, but few remembred of the most: God hath spoken often vnto vs by his Prophets, Apostles, and Ministers, but there is little or no profit at all in a number; yea, all is forgotten; What is the cause? Not God, the author of truth; not his Word, which is truth it selfe; not his Prophets and Apostles, publishers onely of the truth; but the cause is in man, in not beleeuing God in his word; and if they belecue him not, how can they remember him? *Thus the disobedient forgot God, and his workes, sinned more and more against him, murmured against God, and distrusted him, insomuch, that the*

wrath of God burst out upon them, and all this was because they beleued not in God, nor trusted in his saluation, *Psal. 78.* from 11. to 22. at large. And the sinne in this age that maketh so many not onely forgetfull, but debarreth them from Gods kingdome, is vnbeleife, *Heb. 3. 19.*

## 6. Let.

Sixtly. The sinne of *Disobedience*. This is a great Let, and common; When men are wilfull, rebellious, stiffe-necked, and disobedient, they neither are carefull to please God, nor mindefull of any dutie vnto man: yea, many that otherwise are capable of good things, are of a ripe wit, and good vnderstanding, haue many wayes tasted of Gods loue and fauour, yet through the sinne of wilfulnesse and *disobedience*, are so out of order, that they forget God, and all goodnes; they are so blinded through wilfulnesse, that though they heare, they vnderstand not; though they see, they perceiue not; as the common saying is, *None so blinde as he that will not see.* It was the sinne of rebellious Israell, *They remembred not the multitude of Gods mercies, but were disobedient at the sea, euen at the red sea, as David saith, Psal. 106. 7. They enuied Moses in the campe, and Aaron the Saint of the Lord, verse 16. They hearkened not to Gods voyce, verse 25. They destroyed not the nations, concerning whom the Lord commanded them, ver. 34. but were defiled with their owne workes, and went a whoring after their owne inuentions, ver. 39. And thus they forgot God their Saviour, which had done great things in Egypt, ver. 21.*

## 7. Let.

## 7. Let.

Seauently. *Hardnesse of heart.* Hee that will have a good memorie, and carefully remember God, his vnderstanding (as I shewed before) must be enlightned; but the vnderstanding cannot bee enlightned, where hardnesse of heart is; and therefore it is so often said in Scripture, *To day if yee will heare his voyce, harden not your hearts.* This was the great sinne of *Pharaoh*, who remembered not God speaking so often to him by *Moses* and *Aaron*, *Hee hardened his heart more and more against God, and his word, and would not let the people of Israel goe*, as we reade at large in the booke of *Exodus*. It was the sinne of the wicked Gentiles, *Who walked in the vanitie of their minde, hauing their vnderstanding darkened, being alienated from the life of God, through the ignorance that was in them, because of the hardnesse of their heart*, as Saint Paul saith, *Ephes. 4. 17. 18.* This is a maine barre, to keepe out all grace, or desire of grace, and one maine degree vnto damnation, as the holy Ghost testifieth, that *their hearts were hardened, and so they could not conuert, and be saned*, *Acts. 28. 27.*

## 8. Let.

Lastly. *Forgetfulnesse* it selfe. This is the most contrary vnto the remembrance of God; and therefore about all we are to take heede of this, as being the most dangerous poyson, to hinder the worke of this remedy; which, because it is so great a sinne, and such a speciall impediment to all goodnesse, I will therefore stand somewhat the more largely, in the particular vnfoldng of it.

## Of Obliuion, or the sinne of Forgetfulnesse.

**T**Hat we may rightly conceiue of this, and not be mistaken; we are to know, that not euery kinde of forgetfulnesse mentioned in Scripture, is a sinne, nor a let vnto the remembrance of God and goodnesse, but some kinde of forgetfulnesse is a vertue and meanes of much good in Gods children.

**F**orgetfulnesse then, as I finde in the holy Scripture, is twofold:-

viz.  $\left\{ \begin{array}{l} \text{Commendable.} \\ \text{Discommendable.} \end{array} \right.$

*Commendable* Forgetfulnesse, is that which hath his warrant from the Word, as commaunded and commended of God himselfe. And this appeares in many things. *First; the forgetfulnesse of wrongs and iniuries: Thou shalt not be mindefull of wrongs, so auenge them,* saith God, *Leuiticus 19. 18.* Though it be so that sometimes wrongs done vnto vs, will sometime come into our mindes, yet we are neuer so to remember them, as to seeke reuenge. *Secondly; the forgetfulnesse of the vaine pleasures, and delight, which we haue had in sinnes past; so to forget them, as neuer to take delight in them againe, yea, the very remembrance of them, must be with detestation, and a full resolution against them, if at any time we shall thinke of them, which is a speciall note of true repentance. Wee must not with Lott's wife, looke backe to the Sodomae*

dome of our sinnes; nor with the *Israelites*, set our mindes vpon the flesh-pots of *Egypt*; but rather deny our selues, forsake our owne Countrey, and forget our fathers house: *that is*, whatsoeuer our mindes most vainely haue beene addicted vnto, though neuer so neare and deare vnto vs. *Thirdly*; The forgetfulnesse of our former good works and proceedings which hitherto we haue made in Christianity, as no waies trusting in them, or putting any confidence in them, or seeking to be justified by them, which is that, which the Apostle *Paul* meaneth, when he saith; *This one thing I doe; forgetting those things which are behinde, and reaching forth to those things which are before, I presse toward the marke,* &c. as *Philip.* 3. 13. 14. *Lastly*; Forgetfulnesse of good turnes, which we haue done to others; so to forget them, as not to vpbraide men with them, and cast them in their teeth.

*Discommendable* forgetfulnesse, is that which hath no warrant from the word of God; but is expressely and flatly forbidden, by God himselfe, as a most grievous sinne before God; and this is the forgetting of God, either in his word or workes; and of this I speake in this place.

This forgetfulnesse, is as it were a certaine death; for as death makes that which it killeth, not to haue life, so obliuion makes a thing dead, and quite out of memory. *Obluion* is like a stomacke that can digest nothing, but whatsoeuer it receiueth, it vomits vp againe. The word of God is the foode of the soule; this word is vomited vp againe, when as being heard it is forgotten, and not treasured vp in

faithfull memorie. And as hee that cannot retaine and hold his meate when he hath eaten it, receiueth little or no nourishment, but his life is euery day decaying: So he that forgetteth the word, and keepeth it not, receiueth no nourishment by it; and it is a signe, that hee hath little or no spirituall life of grace in his heart. *Forgetfulness* is like a seiuie, which can hold no water, but as fast as it is poured into it, it runnes out againe; So a forgetfull hearer holds nothing, but the word goes in at one eare, and out againe at the other. A forgetfull hearer is like the foole, that builds his house vpon the sand, which euery little occasion, and the least blast of temptation ouerthrowes: He is like a man beholding his naturall face in a glasse, and when he is gone from the glasse, forgetteth immediately what manner of face he hath; So a forgetful hearer, comes to Church, and stands gaping vpon the Minister, & lookes sometimes into the glasse of the word, but when hee is gone, either from hearing or reading, hee remembreth no more than the stone *walls*; but whatsoeuer he heard is buried in obliuion. And a number of such hearers haue we swarming in euery congregation, that heare much, but remember nothing, and therefore are as bad in their liues and conuersations, as euery they were; whose case is fearefull, wofull, and lamentable, except they repent, and shake off this sinne, as shall be proued plaine-ly from the word of God, that I may rowze vp those that lye snorting in this sinne, that they seeing this their sinne, may flye to God for pardon, and conuert, that so they may be saued.

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This forgetfulnesse is a sinne; and cause of sinne, a punishment, and cause of punishment. Of these foure points I will speake seuerally, yet briefly, that I may hold my selfe to the matter in hand, shewing plainely, that this forgetfulnesse is not onely a maine let to theremembrance of God, but an enemy to all grace, and a principall impediment to all holy duties: For, what is that, whereby all our thoughts, words, and actions ought to be ordered and squared? Is it not the word of God? as *David* saith; *Wherewithall shall a young man redresse his way? Euen by ruling himselfe according to thy word, Psal. 119.9.* Now if this word be forgotten, and cast behinde vs; who doth not see, but the whole man must needes be out of order?

*1. Forgetfulnesse a most grievous sinne.*

*First.* Forgetfulnesse is a sinne because it is so often, and so expresly forbidden in the word of God; yea, a grievous sinne, because for the most part it is forbidden, not ordinarily, but extraordinarily, and all to shew the greatnesse of it; For God doth not in generall manner forbid it, saying, *forget mee not, nor my word, nor my workes*; but God speaketh very strictly, saying, either with a streight *Caueat* set before it; as, *Take heede; Beware; Looke to it, that you forget mee not*: Or sometimes by way of wishing; *O forget mee not*: Sometimes by way of exclamation and reprehension; *Ah wicked people, to forget mee*: Sometimes by way of reproach; *What? can yee forget mee thus? Is it possible it should be so? Yea, I see it is so.* Thus the

Lord prescribed a straight Caueat to the *Israelites*: Take heede, and beware, least ye forget mee, especially in time of prosperity, &c. *Deut. 6. 12. & 8. 11.* yea, he addeth a Memento, Remember, and forget not, as, *Deut. 9. 7.* Againe he saith, O consider this, ye that forget God, &c. *Psal. 50. 22.* Againe; *Ab* sinfull nation; a people laden with iniquity, a corrupt seede, they haue forgotten the Lord, *Esay. 1. 4.* Againe, by way of complaint and reproach; Can a Maide forget her ornaments, or a Bride her attire? yet my people haue forgotten mee, daies without number, *Ier. 2. 32.* All which shew vnto vs most plainly, that this sinne is a most grievous, detestable, and odious sinne before God, which should cause vs so much the more to beware of it.

## 2. Forgetfulnesse of God, a cause of sinne.

Secondly. Forgetfulnesse is a cause of sinne; as to remember God is a notable Remedy against sinne, as hath beene shewen; so the forgetting of God is a maine cause, and occasion of manifold sinnes; yea, there is no sinne but a man will be bold to attempt, if occasion be offered, through this mother sinne of Forgetfulnesse. Why did *Peter* deny his Lord and Master? a most dangerous sinne as we read of any, excepting the sinne against the holy Ghost: Was it not, because he forgot the words of *Christ*? For when he remembered them, he went out, and wept bitterly; Why did *Dauid* fall so foully into adultery, and murder? Was it not, because he forgot Gods word for this time? For, when *Nathan* the Prophet, laid the word to his conscience,

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and caused him to remember it, and himselfe by it, he repented. In a word, what is the cause, (that I may speake yet more plainely) of such common Drunkenesse, Whoredome, Swearing, Lying, Cursing, Backbiting, Thefts, Murthers, False testimonie, Oppression, Pride, Cruelty, Hatred, Malice, Couetousnesse, Extortion, unlawfull Vsury, Hypocrisie, Dissimulation, double Dealing, Hollow-heartednes, & the like, almost in euery towne? is it not because men remember not the glorious majesty, power, & presence of the eternall and euermouing God, who knoweth and seeth all things, and will reward every one according to his workes? They forget Gods presence and power, they remember not his word, to be ruled by it, therefore they sinne so commonly, and so desperately; I might here instance in infinite examples, but what I haue said before in this Treatise, doth sufficiently declare this truth,

### 3. *Forgetfulnessse is a grieuous Punishment.*

Thirdly. *Forgetfulnessse* is a punishment; as *Memorie* is a great blessing of God, so *Forgetfulnessse* is a great curse that God layeth vpon many; not as it is a sinne, nor a cause of sinne, but as it is a punishment for sinne; It is just with God, to smite those that are obstinate and carelesse, with blindness, hardnesse of heart, forgetfulnessse, and the like: This punishment God layed vpon *Pharaoh*; and this he commanded *Isay* the Prophet, to shew to the peoples obstinacie, to their destruction, saying; *Make the heart of this people fat, and make their*

eares heavy, and shut their eyes; least they see with their eyes, and heare with their eares, and understand with their hearts; and conuert, and be healed, *Isaiah 6.10.*

4. Forgetfulnesse is a cause of punishment.

Fourthly. Forgetfulnesse is a cause of punishment. Gods punishments may be reduced to three heads: they are either, 1. Spirituall, in the soules; 2. Corporall, in the body; or 3. Eternall, both in soule and body. Forgetfulnesse is a cause of all these, as *Psalm 44.20.*

First. It is a cause of spirituall punishment in the soule. To forget God, is taken sometimes, for breaking of Gods commandements, as *Deut. 8.11.* Beware that thou forget not the Lord thy God, in not keeping his commandements, and iudgements, &c. Sometimes it is taken for rebellion and disobedience; as *Deut. 8.19.20.* If thou doe at all forget the Lord, &c. yee shall perish as the nations which the Lord destroyed, because ye would not be obedient to Gods voice, or, because yee forgot the Lord. In which place, to forget God is taken also for to commit Idolatry, *Verse 19.* Sometimes it signifieth to forsake God; as *Iesurun* waxed fat, and kicked; then he forsooke God that made him, and lightly esteemed the rocke of his saluation, *Deut. 32.15.* Now in which sense so euer we take it, it is a cause of many spirituall punishments in the soule. Of the Rocke that begat thee, thou art vnmindfull; and hast forgotten God that formed thee: And when the Lord saw it, he abhorred them; and said, I will hide my face from them, that is, I will withdraw my helpe, and

and fauour, and grace from them, Deut. 32.18. 19.20. And they that forget God are a forward generation; children, in whom is no faith, Verse 20. And as such want faith, and the Lord smites them with vnbeliefe, so the Lord deprives them of all sauing grace; as knowledge: He that saith he knowes God, and yet forgets him, in not keeping his Commandements, is a lyer, and there is no truth in him, 1 Iohn 2.4. So for loue; If ye loue me, saith God, remember to keepe my Commandements, i.e. testifie your loue by your obedience, or else you forget me, and loue me not, Iohn 14.15. for they that loue not God, keepe not his words, Verse 25. So for Prayer, which is a speciall meanes to obtaine all necessary grace to the soule; yet, He that forgetteth and forsaketh God, and turnes away his eare from hearing the Law, euen his Prayer shall be abhominable, Pro. 28.9. And so of all other graces doth God deprive those that are vnmindfull of him; as the proud that forget God, as Psal. 10.4. whereas God giueth grace to the humble, he resisteth the proud, 1 Pet. 5.5. neither doth God blesse any part of his worship vnto them.

Secondly. It is a cause of corporall punishments in the body. Thus the Lord threatned the Israelites, that if they did forget his couenant, and commit Idolatry, he calls heauen and earth to witnesse against them, that they shall soone perishe, and not prolong their daies, but be destroyed, Deut. 4.23. 25. 26. For the Lord our God is a consuming fire, and a iealous God against such, Verse 24. Yea, if thou doe at all forget the Lord, and commit Idolatry, I testifie against you, saith God; that yee shall surely perishe, and be destroyed, Deut. 8.19. Yea,  
against

against such are threatned all those curses corporall, vpon them and theirs, and temporall vpon their estate, *Deut.* 28. at large. The children of Israell forgot the Lord their God, and serued Baalim, and the grones: Therefore the anger of the Lord waxed hot against them, and he sold them into the hand of of their enemies, *Iudges* 3. 7. 8. They forgot God and his workes, *Psal.* 78. 11. Therefore his wrath was kindled against them, *Verse* 21. And their daies he consumed in vanitie, and their yeares in trouble, *Verse* 33. Hee destroyed the wicked that forgot him and his workes, as *Psal.* 28. 5. And thus for this truth we may reade *Ier.* 23. 27. to 34. and *Psal.* 44. 20. *Deut.* 11. 16. 17. *Deut.* 7. 18. and that notable place, *Isaiah* 65. 11. 12. 13. 14. 15. and *Ier.* 13. 24. 25. 26. and *Ier.* 17. 13. & 18. 15. 16. 17. and *Ezech.* 23. 35. *Hos.* 8. 13. 14. *Zach.* 7. 11. 12. 13. 14. All which I onely name for breuities sake; in all which, doe appeare the manifold curses and iudgements of God, vpon those that forget him, and haue not grace to remember his glorious name.

Thirdly. Forgetfulness is a cause of eternall punishment; namely, of eternall damnation, both in body and soule. At the day of iudgement, when the secret of all mens hearts shall be disclosed, those that haue had no care to remember God, here in this world, Christ will take no notice of them, hee will not acknowledge them, but put them off, with, *I know you not, depart from me ye workers of iniquitie.* *Mat.* 7. 23. Then those that haue forgotten the Lord, & haue no care of grace, nor desire to it (howsoeuer they flatter themselues here in their sin and wickednesse)

wickednesse) then I say, they shall be excluded from the glorious presence of God, (which were a hell sufficient, if there were no other) but besides this, which is most wofull & lamentable, they shall be adiudged to perpetuall and euerlasting torments in hell fire, in that lake which burnes with fire and brimstone; where shall be weeping, mourning, screeching, howling, and lamenting, and that for euermore; and this is verified by that remarkable saying of the Prophet *Dauid*: *The wicked shall be turned into hell, and all the nations that forget God, Psal. 9. 17.* And thus much of the *Lets*.

*Of the seuerall Signes, whereby we may know our recovery from sinne, by the use of this helpe of Remembering God; and how to know wee remember him aright.*

*1. Signe.*

**F**irst. If we remember God truly, wee will carry our selues most vprightly, and circumspectly, in all places, before all persons, and at all times, vpon all occasions; and this is a speciall signe that we remember God as we ought, and that we are awakened out of the dead sleepe of sinne, and that we liue vnto righteousness. Thus did godly *Ioseph*, carried himselfe innocently, chaste, and watchfully, against the assault and temptation of his lewd and vnchast Mistris, when as shee tempted him to vncleannesse.



uncleannesse. She was his Mistris, the more likely to ouercome him; it was in secret, no man likely to haue knowen it; she importuned him day by day, the more likely to preuaile; but *Ioseph* yeelded not, but carried him selfe most honestly, saying, *How can I doe this great wickednesse, and sinne against God?* as *Gen. 39. 9.* As if *Ioseph* should haue said, it may be, I may be the better beloued of you, and this fact will lye hid from the knowledge of men; but what of all this, when as the almighty God sees me, and I shall sin most hainously against God, who knowes all things, & nothing can be hid from his eyes; and if I doe it, he will finde me out well inough, and reward me accordingly; God forbid therefore that I should doe it. This vprightnesse in *Ioseph* is a notable example for vs to follow; and a sure signe of his true remembrance of God. *Danid* therefore exhorting *Salomon* to serue God with an vpright heart, layeth this ground, *for the Lord searcheth all hearts, and vnderstandeth all imaginations of thoughts,* *1 Chron. 28. 9.* Teaching that the true remembrance of Gods omniscience, and omnipresence, doth worke vprightnesse, in the hearts of his chosed.

*Secondly.* Those that truly and effectually remember God, he doth truly endeavour in the vse of all good meanes, to cease from sinne daily, and to forsake all their sinnes, and turne to God by true and vsfained repentance. When *Peter* remembered the words of Christ truly, and pondered them in his heart, *he went out and wept bitterly.* And the like effect

effect was in *Dauid*, being reprov'd by *Nathan*; and so it is in all Gods children, who truly remember God in his word and workes; according to that saying of the Prophet *Dauid*, *all nations shall remember, and returne to God*; *Psal. 123. 27*. Wee must therefore so remember God, as with *Dauid*; the remembrance of him may make vs keepe his Law, *Psal. 119. 55*.

Thirdly. A carefull and conscionable practising and doing of the will of God, revealed in his word, by which one thing, a godly man may assure himselfe that he shall be saved. *Mat. 7. 21*. He that doth the will of our heavenly father which is in heaven, he alone shall be saved. The Apostle *James* sheweth plainly, that a doer of the word, shall be blessed in his deed; and he maketh an opposition betweene forgetfulness and doing, intimating vnto vs thus much; that doing of the word is a speciall signe, and effect of the true remembrance of God, *James 1. 25*. Therefore saith Christ, *ye are my friends, if ye doe whatsoever I command you*; *John 14. 21*. But otherwise, if we yeelde not this practise obedience to the will of God: Let vs neuer boast of our religion, remembrance, and profession, for without practise, all is in vaine; for which cause, Christ reproveth those, that seeme to profess him in word, but deny him in deede; saying, *Why call ye me, Lord, Lord, and doe not as I bid you?* *Luke 6. 46*.

Fourthly. Wee must settle our heart, and all the affections thereof vpon God, and more vpon him, then vpon any thing else in the world. Thus wee must

must place our loue, ioy, pleasure, desires, and delight most on God. Our mindes must be taken vp with a serious consideration of God, his word, and workes, more then with any earthly and temporall matter whatsoeuer. Thus we must loue God aboue all, and shew it by keeping his commandments. Thus we must ioy, and reioyce in the Lord with spirituall reioycing, more then in temporall mirth. Thus we must take most pleasure in the seruice and worship of God: Thus we must most of all desire the sincere milke of the word, whereby we must be saued; and thus we must delight our selues in nothing comparable to the doing of Gods will; that we may say with our Sauour Christ, *is my meate and drinke to doe thy will O God, Ioh. 4.34.* And with David, *The zeale of thine house hath euen consumed me, Psal. 69.9.* Hereby, shall we approue ynto our selues, that we are true remembrancers of God.

*5. Signe.*

Fiftly. If every day wee set apart some time, to meditate vpon God, and his word, and labour to guide our selues by the word, in the particular workes of our generall and particular callings, and so to demeane our selues, as that wee are carefull to doe nothing, but that which shall be to Gods glory, and the good of our brethren, and our owne benefit, hauing a warrant from the word, for the lawfulnessse of this or that to be done; that we may practise the counsell of the Apostle, *Whether yee eate or drinke, or whatsoeuer yee doe else, let all be done to the glory of God, 1 Cor. 10.31.* and, that we may doe  
all

all things honestly, and in good order; 1 Cor. 14. 40. and that whatsoever wee doe, in word or deed, wee be carefull to doe all in the name of the Lord Iesus, giuing thanks to God, euen the father, by him; Coloss. 3. 17. Thus wee are not to goe about the workes of our calling, without prayer; nor to receiue the creatures of God into our mouthes without prayer before hand, and thanksgiuing after. *Dauid* did this seauen times a day; *Daniell* three times a day; teaching vs to doe it often, that we may feele the heart still working, being often lifted vp, and eleuated vnto God in the heauens: This is a speciall signe of the true remembrance of God, and this we must obserue to do daily, sanctifying God in our hearts.

6. Signe.

Sixtly. If we haue a speciall care to liue and deale simply and innocently in the affaires of this life, with men; as in traffique, and bargaining, buying and selling, in giuing, borrowing, and lending, and not to wrong any in word or deede, but to doe all the good we may for them, and to hate all false and deceitfull dealing with any man, in any thing, vpon any occasion; that we may practise the counsell of our Sauour Christ; *to be simple as dones*, Math. 10. 16. That though we could doe it, the world not knowing of it, yet in remembrance that God knoweth and obserueth all our waies and doings, we will not, nor dare not, deale wrongfully and deceitfully: This is called honest dealing, and honest demeaning of our selues, man with man, and one Christian with another. This is a speciall note of the true childe of God, and an infallible signe, and true effect

effect of this remembrance of God. This innocency was in *Dauid*; *When his enemies spake ill against him, and Drunkards made songs vpon him, he besooke himselfe to prayer, Psal. 69. 12. 13.* This appears plainly by the contrary; For, *wicked and proud men are risen against mee, the assemblies of violent men haue sought after my saule, saith Dauid*; What was the reason? *Because they haue not set God before them, Psa. 86. 14. Strangers are risen vp against me, and oppressours seeke after my soule, because they haue not set God before them, Psal. 54. 3.*

7. Signe.

Seauently. If we haue a vigilant and watchfull care ouer our selues, to redeeme that precious time, which formerly we haue spent idely, vitiously, prophanely, and to double our paines, industry, and labour, in the exercise of all holy duties, as prayer, bearing the word, and vsing all good meanes more circumspectly, and warily, whereby we may attaine to grace, and especially feeble the growth of grace in our hearts; If we watch our opportunity, and take all good occasions, whiles they are offered, to doe good, and to shunne the euill; practising that heauenly counsell of the blessed Apostle, saying, *Take heede that ye walke circumspectly, not as fooles, but as wise, redeeming the time, because the daies are euill, as Ephes. 5. 15. Being zealous of good workes, Tit. 2. 14. Ever following that which is good, both in the fight of God and man, 1 Thess. 5. 15.* This is a true note of the conuerted sinner, and a notable effect of the true remembrance of God. So the Apostle *Peter* exhorting vs to grow and increase in grace, bids

bids vs, to giue all diligence thereunto, 2 Pet. 1.5.10. And that we may doe this the better, he saith, *He will not be negligent, alwaies to put vs in remembrance of these things, repeating it three severall times in three verses; that not onely whiler he liued, but when he was dead, they might haue those things in remembrance, verses 12. 13. 15.* Shewing plainly, both the certainty of this signe, and the great necessity of this remembrance; that as we must be carefull to giue all diligence to adde grace vnto grace; so we must be as carefull to remember God in his word, which will effect that diligent and double care in our hearts.

## 8. Signe.

Eightly. If wee are continually watchfull ouer the whole man, in thought, word, and deed, that wee be neither overtaken with Sathans temptations, nor overcome through his subtilty, nor surprised by worldly vanitie, nor entrapped by carnall security; but labour to auoide all occasions of sin, and as the Apostle speaketh, *to abstaine from all appearance of euill, 1 Thess. 5.22. It is the Counsell of Salomon the wise, Take heed of being rauisht with a strange woman, and imbrace not the bosome of a stranger, Pro. 5.20.* as if he should haue said, *resist the very first motions of lust, and withstand the beginnings of this sinne, and auoide the occasion of uncleannesse: for (remember) the waies of man are before the Lord, and he pondereth all his doings, verse 21.* as if he should haue said, remember seriously the all-seeing knowledge, and powerfull presence of God, and this will keepe thee from this filthy uncleannesse.

## 9. Signe.

Lastly, In a word. If wee haue a continuall and constant purpose and resolution of heart, every day to grow better and better, daily resolving against sinne for time to come, renewing our vow which we haue made to God in Baptisme, and this daily, with a full resolution of heart to performe those things which we promise and vow vnto God, resolving with *Dauid*, *I will daily performe my vowes*, *Psal. 61. 8*. This is a speciall token of the repenting sinner, and cannot be in any, but in those who truly remember God. For, the wicked are so farre from this dutie, in practise, that in stead of resolving against their sinnes, and renewing their vow in Baptisme, they resolve to liue in sinne, and vow perpetually to liue in wickednesse: Yea, there is no perswading of them to the contrary; but all such are accursed of God, *Esa. 45. 15*. And thus much be said of the signes of true remembrance of God; the true notes of those that are recovered from sinne; and the prooofe whether this Remembrance hath bene effectuell, in recovering of vs from sinne; and restoring vs to newnesse of life.

*Signes of Forgetfulness.*

Contrariwise, the Signes of those that forget God, (as out of that which hath bene spoken, may easily be gathered) in briefe are these: *First*, hypocrisie, and dissimulation of the heart in the whole practise of our life. *Secondly*, living still in sinne, without repentance and reformation of life, casting off all care of doing good, and neglecting all meanes



of our saluation. *Thirdly*; a contemptuous and willfull resisting of the will of God. *Fourthly*; setting our hearts vpon any thing, as much as God, or more then God. *Fifthly*; the brutish receiuing of Gods creatures; and the preposterous doing of the workes of our calling, without Prayer, and thanksgiving. *Sixtly*; hollow-hartednesse, double dealing, vsing wrongs, deceit, and guile against our neighbours. *Seauently*; a wicked, prophane, and dissolute spending of the time; hauing no grace, nor desire of grace. *Eighthly*; suffering our selues to be ouercome by the temptations of the world, the flesh, and the Diuell; following our owne lusts, and seeking occasion to doe euill. *Ninthly*; a purpose and resolution to liue in sinne, customing and trading in sinne, without any remorse of conscience. *Lastly*; in a word; the scorning and scoffing at good things; contempt of the word; hatred to Gods Ministers; enuying Gods seruants; slandering, backbiting, and reproaching of our neighbours; breaking Gods Commandements; following the vaine pleasures of the world, and the like; all these are markes of the wicked, and signes of those that forget God. And thus much of the *Signes*.

*Of the danger of neglecting this Remedie,  
appearing in these Reasons, enforcing  
vs to the vse of it.*

*1. Reason.*



**F**irst. The excellencie of this remembrance, and of those that truly remember God; and the basenesse of forgetfulnesse, and of those that forget God. The excellencie appeares in this; that all such as truly and effectually remember God, and thinke vpon his name, to glorifie it, they are Gods peculiar and chosen people; they are Gods sonnes and daughters, and God is their most louing Father, and their mercifull God; they are Gods chiefe treasure; they are Gods Jewels, which he delighteth in, and taketh most pleasure in, and maketh most account of, aboue all other people in the world: Yea, this distinguisheth the godly from the wicked, and approueth vs to be the true seruants of God. This truth appeareth most plainly by these places of Scripture; *Exod. 19. 5. If yee will remember, to heare my voyce indeede, and keepe my covenant, then ye shall be my chiefe treasure aboue all people, though all the earth be mine.* Again most plainly, *Malachi 3. 16. 17. 18. They that haue thought vpon my name, shall be mine, saith the Lord of hostes, in that day, when I make vp my iewels, and I will*

will spare them, as a man spareth his owne sonne that serueth him; then shall ye discerne betweene the righteous and the wicked, betweene him that serueth God, and him that serueth him not; that is to say; besides all the fauours and blessings which I bestow vpon mine in this life, those that truely remember mee, and thinke seriously vpon my name, as my attributes, and the like, (howsoeuer they are despised, and derided of the world in this life, and suffer many crosses and afflictions; and so through infirmities, may thinke that they are as it were out of my fauour) yet the time shall come, when at the day of iudgement, I will acknowledge them to be mine, when others shall be reiected, and they shall be most graciously rewarded, and gloriously crowned with eternall glory for euer more. Loe, here the excellencie of those that remember God, and their exceeding comfort in midst of all distresse. On the contrary, those that forget God, are a most base kinde of people; vile abiects, chaffe, drosse, and dung in Gods estimation, such as God makes no account of in this life, or in the life to come. *The vngodly are not so as the godly are, (neither in the state of grace, nor glory,) but as the chaffe, (which is vaine, vile, fruitlesse, vnprofitable,) Psal. 1. 4. They are drosse, which is good for nothing, but to be consumed and burne: By murder, vsury, and extortion thou hast forgotten me, saith the Lord, Exec. 22. 12 Therefore the house of Israel is become to me Drosse, Brasse, Tinne, Iron, and Lead, in the midst of the Furnace; they are euen the drosse of Siluer, and in my wrath I will consume them, &c. Verses 18. 19. 20. 21. 22. God*

threatned to sweepe away the house of *Ieroboam* as dung. *1 Kingz* 14.10.

2. Reason.

Secondly. The *profit* of this Remembrance; and the *disprofit* of Forgetfulnessse, is a speciall motiue, to stirre vs vp to labour to performe the one, and to take heede of the other. The *profit* appeares in this. 1. It keepeth vs from sinne, *Psal.* 119.11. 2. It bringeth vs to repentance, *Psal.* 22.27. *Reuel.* 3. 3. It bringeth vs to humilitie, and the true teare of God, *Gen.* 32.9. And 4. By necessary consequence, it brings vs vnto godlinesse, and is a meanes whereby we leade a godly and a sanctified life. In regard of all which, it may truely be verified, that it hath the promise both of Gods mercy in this life, both inward and outward, vpon vs and ours, in soule, in body, goods, and names, and the maine promise of eternall life and happinesse in the life to come. Reade *Deut.* 28.1. &c. at large; according to that saying of the blessed Apostle; *Godlinesse* (which is a speciall effect of the true remembrance of God in his word and workes) *is profitable vnto all things, hauing promise of the life that now is, and that which is to come.* *1 Tim.* 4.8. And lest any should doubt of this truth, he addeth a serious asseueration to auouch it; *This is a faithfull saying, and worthy of all acceptation, verse 9.* The *disprofit* of Forgetfulnessse appeares by the contrary, as at large hath beene shewed, that it may as truely be verified, that it hath no profit at all, neither in this life, nor in the life to come, but all Gods curses in both, both in soule and body, *Deut.* 28.15. &c. And

I cannot but put all in remembrance, of that saying, againe, and againe, wishing all to lay it seriously to heart, as they looke to be saued, and to auoid damnation; *For all the wicked shall be turned into hell, and all the nations that forget God, Psal. 9. 17.*

3. Reason.

1.

Thirdly. The great necessitie of this Remembrance, which appeares in many things. *First*, (besides all that hath beene spoken concerning Gods iudgements vpon Forgetfulnessse, which were sufficient to shew the necessitie) vnlesse we doe remember God, and his word, and that effectually, it is most apparant, and euident, that we want the spirit of God, and so are none of Gods children, but the children of the Diuell; (*For who so euer hath not the spirit, the same is none of Gods childe, Rom. 8. 9.*) For, hence it is, that so many are so blinde, ignorant, erroneous, vnbeleeuing, forgetfull, and so by consequence giuen ouer to such a custome and trade in sinne, through their ignorance and forgetfulnessse, remembring nothing that pertaineth to their saluation, to benefit them; neither indeede are they capable of this grace of holy remembrance, because they want the Spirit to direct, teach, and instruct them; for if they were indued with the holy Ghost, *it would teach them all things, and bring to their remembrance, all things needfull to their saluation, as Christ speaketh, Iohn 14. 26.*

2.

*Secondly*. The necessitie appeares in this; that if wee Remember not God; the Lord will not remember

remember vs; but giue vs ouer, and leaue vs to our selues, and quite forsake vs. *If thou forgettest, or forsakest the Lord* (though thou be a Prince, and sonne of Nobles) *the Lord will cast thee off for euer,* 1 Chron. 28.9. the words of King David to Salomon the young Prince; And so saith the Prophet Azariah vnto Asa, King of Iudah; *If thou forsake him, he will forsake thee,* 2 Chron. 15. 2. Thus the Lord will neuer remember them in mercy, for their happinesse and good, but onely in iustice to punish their sinnes in anger, wrath, and displeasure, to their iust condemnation; and so though his mercy be withdrawne and withholden from them, yet his iustice watcheth continually ouer them for their confusion; Although God doth not alway send present punishment; which though Pharaoh, Cain, and others would not confesse in their life time, yet their wofull and lamentable ends sufficiently expressed the same; this is according as God himselfe speaketh; *I, euen I, will utterly forget you, that forget me,* Ier. 23.39.

3.

*Thirdly.* The necessitie appeares in this; that not onely such as remember not God at all, are sure to be damned, but to aggravate the sinne of forgetfulness, they shall haue a greater measure of torments in hell fire, then many other sinners; for this cause, let all reade, and marke that notable place of Scripture; it concerning especially drunkards, gluttons, swaggerers, whoremongers and all that forget God. *Woe vnto them that rise up early in the morning to follow strong drinke, and continue till*

till night, till wine inflame them; And the Harpe, and Viol, the Tabret and Pipe are in their feasts; But (marke this) they regard not the worke of the Lord, neither consider the operations of his hands; therefore my people are gone into captinitie, because they haue no knowledge, and their honourable men are famished, and their multitude dried up with thirst; Therefore (now marke their grieuous iudgement) hell hath enlarged her selfe, and opened her mouth without measure, and their glory, and their multitude, and their pompe, and hee that reioyceth (in such wickednesse) shall descend into it, namely, hell, *Esay 5. 11. 12. 13. 14.* O therefore consider this, all ye that forget God, (saith God by *Dauid*) least I teare you in peeces, and there be none to deliuer you; as *Psalme 50. 22.*

4.

*Fourthly.* The necessitie appears in this; that such as remember not God, are not fit for any one part of Gods seruice and worship, nor for the performance of any duty vnto their brethren. The word of God must be the man of our counsell in all things, both concerning God, and man. This teacheth how wee should heare and speake the word, pray aright, receiue the Sacraments worthily; This teacheth, how we should beleene, repent, obey, loue, hope, &c. and how to come to increase of all grace; how we should behaue our selues towards our brethren, both publique, and priuate. This word neglected, forgotten, and cast behinde vs, as it is of the most, wee must needes faile, and fall, most dangerously: *Before Dauid was afflicted, hee went wrong, but now he kept the word,*



word, *Psal. 119. 67.* Signifying, that as affliction was a meanes through Gods blessing to humble him, and so to make him keepe Gods word the better; so that he might not goe wrong as formerly he had, he vsed this preseruatiue to keepe Gods word: Therefore saith *Dauid, Thy word is a lampe vnto my feete, and a light to my paths, Psal. 119. 105.* Nay, a man cannot possibly be a good and godly Minister, a true and faithfull Preacher, a fruitfull and profitable edifier, and skilfull builder in Gods Church, vnlesse he doth both remember and meditate vpon God and his word, and put the people also in remembrance of those things contained in the word, needefull for their saluation. Therefore saith *Paul to Timothy; If thou put them in remembrance of these things, thou shalt be a good Minister of Iesus Christ, nourished vp in the words of faith, and of good doctrine, &c. 1 Tim. 4. 6.* And so he chargeth him, and all Ministers, and all Gods people, to hold fast the forme of sound words, heard from Paul, and to keepe by the holy Ghost, the good thing committed vnto vs, *2 Tim. 1. 13. 14.* For, the holy Scriptures onely, are able to make vs wise vnto saluation, *2 Tim. 3. 15.* And is profitable for doctrine, for reproofe, for correction, for instruction, verse 16. And without this word, no true wisedome, no sound profit; Therefore saith Christ, aboue all men, *Blessed is he that heareth the word, and keepeth it, Luke 11. 28.*

4. Reason.

Fourthly. If wee doe truely and vprightly remember God, God will most mercifully and graciously remember vs; and this he will doe sundry waies:

waies: *First*; by bestowing his graces spirituall, and blessings temporall vpon vs, increasing and multiplying them, so farre forth, as he in his heavenly wisdom knowes to be most fitting for vs; and this God, who is most iust and faithfull in all his promises, hath promised; *I will neuer faile thee, nor forsake thee.* Heb. 13. 5. taken out of Iosua 1. 5. *To him that hath, shall be giuen; and he shall haue abundance,* Mat. 25. 29. *I neuer saw the righteous forsaken, nor his seede begging their bread,* Psal. 37. 25. *Turne to me* (by remembrance, by repentance) *and I will turne to you,* (saith God,) namely, by my gracious blessings, Zach. 1. 3. The loue of God surpasseth all loue whatsoever; The loue of a Mother to her childe is great; The loue of *Dauid* and *Jonathan*, surpassed the loue of Women; But these proceeding from mortality may faile; but Gods loue, who is immortall, immutable, ychangeable. (*with whom there is no shadow of change,* James 1.) is infinite, incomprehensible, euerlasting; that as he loues those to the end, whom he loueth once, so he remembreth them to the end; for euer and euer, neuer to be forgotten. *A booke of remembrance is written before him, for those that thinke vpon his name,* Malac. 3. 16. According as God himselfe speaketh: *Can a Mother forget her sucking childe, that she should not haue compassion on the sonne of her wombe? yea, they may forget; yet I will neuer forget thee; Behold, I haue ingrauen thee vpon the palme of my hands, &c.* Esay 49. 15. 16. Read Esay 44. 21.

Secondly. God remembreth all his by pardoning their sinnes and offences, yea, forgiving all  
and

and enery sinne, be they neuer so many, neuer so great, thus he remembreth vs in vnspeakeable mercy, in forgetting all our sinnes, burying them in eternall obliuion, that they shall neuer rise vp in iudgement to accuse vs, or to pull downe his wrath vpon vs; Thus the Lord himselte promiseth to all that remember him, to turne vnto him by vnfeigned repentance. *At what time soeuer a sinner doth repent him of his sinnes, from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord, Ezech. 18. 22.* Yea, it is Gods owne Co-uenant which he hath made with all his, from which he will neuer start; *I will put my Lawes into their minde, and write them in their hearts, and I will be their God, and they shall be my people; for, I will be mercifull vnto their vnrightheousnesse, and their sinnes, and their iniquities, I will remember no more, saith the Lord, Heb. 8. 10. 11. 12. & 10. 16. 17.* Oh the riches of Gods vnspeakeable mercy! Oh the endlesse comfort and felicity of all those that truely and vprightly remember God!

Thirdly. Gods mercy in remembering of vs, appeares in this; That if we remember, and seeke to please him, the Lord will doe to please vs; If wee aske any thing in praier, we shall receiue it; *What soeuer we aske, we receiue of him, because we keepe his commandments, and doe those things which are pleasing in Gods sight, 1 John 3. 22.* If we reade the Scriptures, heare the word, &c. blessed shall we be if we keepe it, according to that in the Renelation, *Blessed is he that readeth, and they that heare the words of this prophecy, & keep those things which are written therein,*

*Renel.*

*Reuel. 1. 3. Our goods, cattell, corne, and all things belonging to vs, shall be blessed of God, if we remember to obey his voyce, and to doe as he would haue vs, Deut. 28. Yea, our children shall be blessed after vs; For, blessed is the upright man, and blessed shall his seed be after him, Prov. 20. 7. yea, as David speaketh, Blessed is the man that meditates in the law of God day and night; for he shall be like a tree planted by the riners of waters, &c. and looke whatsoeuer he doth, it shall prosper, Psal. 1. 2. 3. yea, no good thing will the Lord withhold from them that remember to liue uprightly, Psal. 84. 11. On the contrary, euen those things, which in their owne nature are the good blessings of God, shall be accursed of God; and the Lord will in wrath, and in his hot anger, curse our blessings, if we forget him. This commandement is for you; If ye will not heare, and if ye will not lay it to heart, to giue glory to my name, saith the Lord of hosts, I will euen send a curse vpon you, and will curse your blessings: yea, I haue cursed them already, because you remembred not to lay it to heart, Malac. 2. 1. 2. 3. Reade Esay 17. 10. 11.*

*5. Reason.*

*Lastly. If wee be carefull to remember God whiles we liue, to please him in all wel-doing, making it our chiefest ioy and delight, to honour him, and to aduance his glory; then we may assure our selues, that God will neuer leaue vs comfortlesse, but our death shall be most precious and deare in his sight, and we after death shall leaue the sweet saueur of a good name behinde vs: For, precious in the sight of the Lord, is the death of all his Saints,*  
*Psal.*

*Psal. 116. 15. The righteous shall be had in euerslasting remembrance, as Psal. 112. 6. The memorie of the iust is blessed, but the name of the wicked shall rot. Pro. 10. 7. yea, the mercy of the Lord is from euerslasting to euerslasting, vpon them that feare him; and his righteousness vnto childrens children: to such as keepe his commandments, and to those that remember his commandments to doe them, Psal. 103. 17. 18. And blessed are those that dye in the Lord, for they rest from their labours, and their workes follow them, Reuel. 14. 13. But it shall not be so with the wicked and forgetfull, for their name shall rott, none shall moane them, pitty, or bewaile them, as God hath often threatned, as Ier. 16. 13. Ezech. 5. 14. Ier. 49. 13. Esay 17. 13. & 23. 15. And thus much of the Reasons.*



*A louing perswasion to all that feare God,  
conteyning a speciall and brieft applicati-  
on of this Remedie.*



**N**ow to conclude this *Treatise*, I haue thought good, as a testimonie of my loue vnto the Saints on earth, to adde this particular application of that which hitherto is handled.

And that I may vse the words of Saint Paul, *Brethren, my hearts desire, and prayer to God for Israell* (meaning all the faithfull and true beleeuing Christians) is, *that they may be saued, Rom. 10. 1.* To the attaining of which saluation, I beseech all, in the bowels of Iesus Christ, to make vse of this Remedie, to Remember God continually; Let vs follow the practise of King David; *To set our affections to the house of our God, 1 Chron. 29. 3. Let the desire of our soule be to Gods name, and to the remembrance of him; let our soule desire him day and night, and let our spirit within vs seeke him earnestly, Esay 26. 8. 9. Let vs set our hearts and our soules to seeke the Lord, 1. Chron. 39. 19. O, looke vnto the Lord, and be ye saued, Esay 45. 22.* Regard not the pleasure and vanities of this world, the sinfull practises of the wicked, but turne from all your sinnes with all your hearts; and

so iniquity shall neuer be your destruction, Exech. 18. 30. O hearken alwaies attentively to Gods commandments, that your names may neuer be cut off, nor you destroyed, Esay 48. 18. Walk as children of the light, approving what is pleasing to the Lord, and haue no fellowship with unfruitfull workes of darkewesse, but reprove them, Ephes. 5. 10. 11. Onely let your conuersation be as it becommeth the Gospell of Christ, Philip. 1. 27. Remember, remember, and againe I say Remember God, his word, and marueilous workes; Keepe him in your hearts continually, and while breath remaineth, neuer forget him. Vow this and performe it; Make it your chiefe stoy and delight to doe it; Bewaile the want of it; and resolute neuer to forget the Lord, least ye perish. Consider what I haue said, and the Lord giue you vnderstanding in all things, 2 Tim. 2. 7. And thus much be said of this Treatise, of the admirable grace of the true Remembrance of God; In which I confesse, to haue beene more large, considering the rarenesse of this Vertue, neither haue I seene any to haue trode this path before mee. The Lord of heauen graunt vs all the true practise of it, for Christ his sake. Amen.

*Sape recordari, modicamine fortius omni.*

Which for our purpose, may well be thus englished.

*Remember oft thy God above;  
his word, and noble facts.*

*No phisicke can thee keepe like this,  
from Sinne, and sinnesfull acts.*

The





The second generall Preseruatiue,  
*Namely,*  
 The Remembrance of our Falls.

*The Prooffe.*

**T**Hat the true Remembrance of our Falls, and the serious consideration of our Sinnes, and of the punishment due vnto them, is a notable Remedy and Preseruatiue against Sinne, and a speciall meanes to come to true Repentance; and that the not remembring of them, is a cause of the continuance of Sinne, and of Impenitencies I thus proue it. *First* By testimony of holy *Scripture*. God by the Prophet, exhorting the people to follow Gods counsell, not their owne; to build the Lords Temple, (the neglect whereof was their great Sinne) and so to leaue their sinne, and truely to repent of it, commandeth them to remember this their sinne, and so repent. *Consider your wayes in your heart, Hag 1.5.7. Consider it, consider it, Hag. 2.18.* In both places redoubling his speech; shewing the truth &

great necessitie of this duty: So the Prophet Zephaniah in the like case saith; *Search your selues, euen search your selues, Zeph. 2. 1. Let vs search and try our wayes, and so returne to the Lord, Lam. 3. 40.* The Prophet Hosea, exhorting backsliding Israell to repent, putteth them in minde of their fall: *O Israell returne to the Lord thy God, for thou hast fallen by thine iniquitie, as, Hos. 14. 1. See thy way, know what thou hast done,* saith God, *Ierem. 2. 23.* Secondly. This is plaine by Examples. *I considered, and thought on my wayes, and so I turned my feete to thy testimonies,* saith David, *Psal. 119. 59.* The Church of Ephesus hauing lost her first loue, is prescribed this, as a most soueraigne Remedic for her recovery, by our Sauour Christ himselfe: *Remember from whence thou art fallen, and so repent,* *Reuel. 2. 5.* Thus the wicked man vpon his repentance obtai[neth] pardon & forgiveness, and saueth his soule; *Because he considereth in his heart, and turneth away from all his transgressions,* *Ezech. 18. 28.* On the contrary those that remember not their finnes, nor lay them to heart, cannot repent & leaue their sinne: *No man repented, but refused to returne, because no man said, What haue I done?* *Ier. 8. 5. 6.* These people are revolted, and haue a rebellious heart, because they say not in their hearts, *Let vs now feare the Lord,* *Ier. 5. 23.* God conplayneth of this want of remembrance of their sinne: *They see not, nor know, that they may be ashamed,* *Esay 44. 9.* *Yea, none considereth in his heart, neither is there knowledge nor understanding to say, I haue burnt part of the image in the fire, &c. A deceived heart hath turned him aside, that hee cannot deliner his soule*

*soule, and say, Is there not a lye in my right hand? Esay 44. 19. 20. And thus this truth is proued.*

*Of the remedy it selfe, Remember thy fall.*

**I**N this Remedy, I obserue three things. First. What it is to remember our fals. Secondly. The seuerall things that must be remembred concerning our fals. Thirdly. The meanes to attaine to this remembrance: and of these so briefly as I may.

*1. What it is to remember our fals.*

That wee may the better conceiue of this dutie, wee must know, that this Remembrance is twofold:

*viz.* { *Counterfeit.*  
          { *True.*

The *Counterfeit* and false remembrance of our sinnes is fourefold; which is in foure sorts of people. First. In those who remember their sinnes onely in a superficiall and generall manner. This is very common, but it shall neuer benefit any alone: For, what is the saying of the most; *I am a sinner, and we are all sinners, God helpe vs*; as *Pharaoh* could say, *I and my people are wicked, Exod. 9.* And so did *Saul*, *1 Sam. 15.* The words in themselves good, yet not good to them being euill; for neither *Pharaoh*, nor *Saul*, nor any other, who so sleightly vse them in their common talke, without any feeling of true

remorse of conscience, can be saued, if they goe no further.

## 2.

Secondly. This *Counterfeit* remembrance appeares in those, who remember their sinnes with delight, and ioy; glorying in their former wickednesse, and taking pleasure in remembering their iniquities. This, in whomsoever it is, is a signe, that such a mans heart is not yet truly conuerted. This is a common sinne in many old men, who in Gods matters complaine of their memories; but in remembering their pranckes, and trickes of younger yeares, though most wicked, and vile, they are of a sharpe memorie; and reioycing in nothing so much as in remembrance of their former exploits, though most abhominable; yea, when they haue one foote in the graue, and are not able to performe in act their former sinnes, yet still they thinke vpon them with delight: Thus they leaue not sinne, till sinne leaues them; but let all such know, that this remembrance with delight, is as the committing of it actually; and is so farre from bringing of them out of sinne to true repentance, that it rather aggrauateth both sinne, and the punishment for sinne. It was the sinne of *Aholab* and *Aholiab*; *She multiplied her whore domes, in calling to remembrance the daies of her youth, wherein she had plaid the whore; she called to remembrance the lewanesse of her youth, &c. but God did iudge them, Ezech. 23. 19. 20. 21. 45. 46. &c.* This is a most wicked, and abhominable kinde of remembrance of sinne,

Thirdly.

3.

Thirdly. This counterfeit remembrance is in those that doe remember to thinke vpon their sinnes, onely in the time of Gods visitation, as in sicknesse, death of friends, losse of goods, and so in other temporary iudgements of God, and yet live, and continue in their sinnes as bad as euer they were; yea, a number there are, that will promise amendment of life, to turne from their sinnes, and become new men, if God will remoue his hand from them, and take away his punishment; and yet when God doth so, they become worse then euer they were. Remember the example of wicked *Pharaoh*; How oft did God lay his iudgements vpon him; and *Pharaoh* promised amendment? And how oft did God remoue his iudgements from him? And yet the more mercy God shewed him, the more he hardned his heart against the Lord, *Exod. 9.* at large. This is an horrible sinne, and heapeth vp wrath against the day of wrath; as *Pharaoh* found by lamentable experience; and the like end doth attend all those, that like *Pharaoh*, vow and promise, but performe not; that remember sinnes to live still in them. This is a temporary, and transitory kinde of remembrance, which shall neuer benefit vs, but leaue vs the more without excuse.

4.

Fourthly. There is a counterfeit remembrance of sinne, in those that remember them in an hypocritically, pharisaicall, and desperate manner; like the proud *Pharisee*, *I thanke God, I am not as other*

men are, not so great a sinner, not so publique a sinner, not such a noted and knowne sinner, not guilty of this and that sinne: And as in the Gospell, I am not as other men are, Extortioner, vniust, adulterer, or as this Publicane, Luke 18. 11. Yea, a man may remember his particular sinne, make confession of it, be sorry for the punishment due vnto it, and yet through despaire fall away, neuer to be recovered. Caine in despaire remembred his sinne, My punishment is greater then I can beare; my sinne greater then God can forgive, Gen. 4. Iudas repented, remembred his sinne, I haue sinned in betraying the innocent blood, Mat. 27. 4. And thus, as these, many remember their sins to their destruction. Thus we see, euery rethembrance of sinne will not serue, turne, nor auaille vs to saluation, but many waies as we see, we may remember our sinnes, and yet be but in miserable case; either generally; ioyfully; temporarily; desperately; all counterfeite. The true and sauing Remembrance followeth.

*What is the true remembrance of Sinne, and the seuerall branches of it.*

**T**HE true and sauing Remembrance of Sinne, and our fals, is a narrow, strict, and through-search, triall and examination of the whole man, in thought, word, and deede, how it is with vs betwixt God, and our conscience in regard of sinne; vpon which triall seeing our selues, and taking speciall notice of our sinnes, we doe daily lay them to heart,

heart, meditating, & recalling them into our mindes continually: Which in brieft is thus much. It is a calling our selues to account how wee haue liued, and spent our time, diligently searching out all our sinnes, in euery corner of our heart, and conscience, ioyned with a continuall meditation and remembrance of them so knowne, and searched out; alluding to the saying of the Apostle; *Prooue your selues, examine your selues, whether ye are in the faith, or no, &c.* 2 Cor. 13. 5. ioyned with that of the Prophet; *Remember this your sinne, and shew your selues men, bring it againe, and againe, to minde, O yee transgressours,* Esay 46. 8.

2. What we must remember concerning Sinne.

**I**N this true Remembrance, wee must obserue these seuerall branches. *First.* We must seriously consider and meditate of the nature of Sinne it selfe; in the examination whereof, we shall finde, that euery sinne whatsoeuer, originall or actuall, great or small (though no sinne is small in it selfe, but comparatively) is in it owne nature, as it is sinne, mortall, deadly, and damnable; deseruing death eternall, which is the second death; and as it deserves death, so it shall be punished with death, except wee prevent the iustice of God by speedy and vnfaigned repentance. This is proued by these places. *Euery transgression, deserueth the iust recompence of reward,* Heb. 2. 2. *For, the wages of euery sinne is death,* Rom. 6. 23. *Of all which sinnes, except we repent, we shall all perishe,* Luke 13. 3. 5. Again, the nature of Sinne is such, that it infecteth, and poisoneth,



poisoneth the whole man, both in soule and body, with all the powers and faculties of both, being indeede the bane of our soules. It is like the disease called the *Gangrene*, which, seazing vpon any part of the body, if it be not speedily preuented, presently ouer-runne the whole body. It is like fire, which lighting vpon any part of the house, without present remedie, makes hauocke of all. *Dauid* maketh confession of this infection and vncleanesse, both by originall, and actuall sinne, most notably, praying often for pardon and forgiuenesse, and that God would purifie him, and make him cleane, else it would goe wrong with him; at large in the 51. *Psalme*: whose often praying for the same thing, namely, to be cleansed, sheweth how greatly he was infected with sin; and so it is with euery man, by reason of sinne he is most filthy, loathsome, and vncleane in the sight of God; For, *who can be cleane that is borne of a woman? Iob 14.4.* These things being rightly considered, and weighed in the ballance of a good conscience, are a notable meanes to keepe vs from sinning, and to make vs shun sinne as most deadly poyson: and the want hereof, is the cause of such common and customable practise of sinne.

## 2.

*Secondly.* We must take speciall notice of the pronenesse of our corrupt nature vnto this sinne; how apt and ready we are naturally to remember it, and commit it, and so to watch over our selues accordingly. No sooner can the Diuell lay his poisoned baits, but we are nibbling; yea, euon ready greedily,

greedily, to swallow downe hooke and all; I meane, to yeelde consent to his temptations, though it be to our owne destruction. The Diuell can no sooner cast his golden bals, (like *Hypomanes* before *Atlanta*) but we presently stoope downe to take them vp, and so suffer the Diuell to out-runne vs, though it be to the losse of our Crowne. No sooner can the Diuell strike fire (by making the least assault, and giuing the least occasion) but our wils are like the Tinder, ready to be set on fire, by yeelding consent to his temptation. Alas, a little matter ouerthrowes vs, so weake are we by nature to resist him, and so procliue and ready, to resigne our selues to his seruice, though it be to become vassals and slaues vnto him. *Dauid*, a man after Gods owne heart, with whom nothing could relish well, but Gods Law, looking out from his roose and seeing *Bathsheba*, sent for her, and lay with her, and committed adultery; afterward made *Uriah* drunke, and killed him, as at large is showne; 2 *Sam.* 11. 2. 3. 13. to 17. Now, one sinne committed, caused another to be committed, and the Law of God with *Dauid* is out of taste, though sweeter then hony, and the hony combe; *Peter*, at the voyce of a filly Damsell, how soone hee denied his Lord and Master Christ Iesus, though he presumed farre off his owne strength, and stood vpon his pantables. How soone did *Eue* listen to the Serpent? and so it is in all, we are too too prone to sin; a little occasion will draw vs. This well considered, should, and will moue vs to be watchfull ouer our corruptions; and to beware of it, as wee are carefull to take

take heede of fire, or any other dangerous thing whereby we may be ouerthrowne, consumed and destroyed.

3.

*Thirdly.* We must remember the miserable estate and condition, into which we bring our selues by reason of sinne, which is most grieuous, lamentable, and accursed: For, *by nature, we are all the children of wrath, Ephes. 2. 3. dead in sinnes and trespasses, verse 1. 5. we are darknesse, and children of darknesse, Ephe. 5. 8. We are as Sheepe going a stray. Esa. 53. 6. 1 Pet. 2. 2. 3. We are cursed, wretched, in life, and death, and after death, Dent. 27. 26. Gal. 3. 10. We can doe nothing but sinne, 2 Cor. 3. 5. We prouoke the Lord to anger, Psal. 5. 4. 5. We heape vp wrath against the day of wrath, 2 Thes. 1. 8. 9. Nothing belongeth to vs but open shame, and confusion of face, Dan. 9. 7. 8. We haue no fruit or benefit by sinne, but shame in this life, and the life to come, Rom. 6. 21. By it, though we had all the world at will, we loose our soules, Mat. 16. 26. In a word: we are the lims of the Diuell, seruants of Sathan, bondslaues vnto him, damned in our selues, plunged into the bottome of hell, neuer to be recovered of our selues, and without true repentance, as sure to be damned in hell, as true as God hath appointed a iudgement day; as the Apostle sheweth most plainly, 2 Thes. 2. 12.*

4.

*Fourthly.* We must call to minde the multitude, and number of our sinnes; and we shall finde that they are more than the haire of our heads, or the Starres of the skie, or the sand by the sea shore; innumerable.

innumerable. This David remembred & confessed, saying, *Innumerable euills haue compassed me about, mine iniquities haue taken such hold vpon mee, that I cannot looke vp: they are more in number than the haire of my head, Psal 40.12. They are so many, as made David confesse, that no man can number all his fautes, nor tel how oft he offendeth, Psal. 19. 12. According to Iobs confession, they are thousands; For I cannot answere the one of a thousand, Job 9. 3. This consideration is a speciall remedy against sinne; for if the least sinne, euen of thought, deserues to be punished with the second death, how much more then, all our actuall transgressions, which are so many, infinite and without number?*

*Fifely.* We must consider of, and duly weigh in our hearts the manifold blessings of God, and innumerable mercies, with those vnspokeable ioyes, of all which, we deprime our selues, only by our sins; and if we want them, and enioy them not as others doe. we may thanke our sinnes for it; for sin is the cause which maketh God to withdraw, and withhold his blessings from vs; *Out of the mouth of the most high proceedeth euill and good; that is to say, prosperity and a duersity; Why then doth the living man complaine? (as if he should say, Man hath no cause to murmur, and some, and repine against God, when aduersity commeth,) Why? Because man suffereth for his sinne, Lam. 3. 38. 39. Yea, our sins make a separation between God and vs, and our iniquities haue hid his face from vs, that he will not heare, Esay 59. 2. Your iniquities haue turned away these things, & your sins haue withholden good things from you, Ier. 5. 25.*

*Sixtly.*

6.

*Sixthly.* Wee must often call to minde the magnitude and greatnesse of our sinnes; and we shall finde, that they are so great, as all the Angells and Saints in heauen, and all the men on earth are not able to forgive and pardon one sinne, no, nor the least; yea nothing is able to expiate or doe them away, but the blood of the immaculate Lambe of God Christ Iesus, who must come from heauen, and taking our nature vpon him, become man, and so dye, that most painefull, and accursed death of the Crosse for vs, and rise againe for our iustification; This will make vs flye out of our selues, denying our selues wholly, and relye onely vpon Christ in the matter of our saluation. This greatnesse David often remembred in the Psalmes. *There is no rest in my bones, by reason of my sinne, for my iniquities are gone ouer my head, and are a sore burden, too heavy for me to beare, Psa. 38. 3. 4. O Lord pardon my sinne, for it is very great, Psa. 25. 11.* Christ calleth the burdned sinner to him, *that is*, hee that feelles the great load and burden of it, and is weary of it, *Math. 11. 28.*

7.

*Seuenthly.* Wee must consider of the manifold occasions, and the manifold waies, whereby we may fall into sinne, together with a particular view and consideration of our particular and secret sinnes; and here we shall finde, that we are subiect by nature to fall into enery sinne, without exception, euen the sinne against the holy Ghost not excepted; that we are prone, to sinne, of Ignorance, Infirmity,

Infirmity, Malice, Presumption; that we sinne against conscience, and knowledge; originally, and actually; sinnes of omission, of commission; against God, against man; in thought, word and deed; publicly, privately; against the first Table, against the second; &c. Again, here wee are to examine and search out our particular sinnes, which we are most of all given to, our chiefe and master sinne, which beares most sway in vs, and especially to take heed of secret sinnes, and call our selues to account, how grievously we haue offended in secret: For, this is an horrible and common fault, that in regard of publique sinnes, many seeme Saints on earth, who in regard of particular secret sinnes, are no better then Diuels incarnate: Outward shame, and feare, restraines them from committing sinnes so publicly, as many doe, but yet in secret they are the most vile sinners that are; feare of man makes them refraine, but Gods fiery eyes, and all seeing knowledge, and omnipresence, doe nothing terrifie them; this is a speciall point which I would haue all to remember, and take heede of, as they looke to come to repentance, or to renew the same, or desire the good of their soules. *David* was carefull herein, and therefore prayeth most earnestly for pardon of his secret sinnes, as well as forgiveness of his presumptuous sinnes. *O cleanse me from my secret fautes, Psal. 19. 12.*

8.

Eightly, and lastly: Aboue all these, consider seriously the fearefull end of sinne; Lay this to heart, and so remember it, as neuer to be forgotten.

Whensoever



whensoeuer thou art going about any sinne, remember with thy selfe the end that doth attend that sinne, and thou wilt haue small ioy to commit it: The want of this, is a generall fault, and a maine cause why sinne is so boldly, and presumptuously committed; so that men can haue the present pleasure (as wicked men account pleasure) they neuer regard what followes; namely, eternall death and damnation both of soule and body, for euer in hell fire, in that lake which burnes with fire and brimstone, neuer to be quenched. *What fruit had ye then in those things, whereof ye are now ashamed? For, the end of those things is death eternall, Rom. 6. 21.* Wicked sinners, are compared to *Thornes and Briars, nigh vnto cursing, whose end is to be burned in hell fire, Heb. 6. 8.* Sinnes are called darknesse and works of darknesse, because they end in darknesse, in vtter darknesse, where shall be weeping and gnashing of teeth; Oh that men were wise, to lay this to heart, alwaies, when they goe about any sinne, it would make the proudest gallant in the world quake at the committing of sinne; and restraime him, if not from all sinne, yet at least from his custome in sinne. And thus much of the second point in the duty; and if all these preuaile not with sinners, I know not what will.

3. *The Meanes to come to the true Remembrance of our sinnes.*

THE third point in the dutie, is to know the severall Meanes and helps by which a sinner may be brought thus to remember his falls; which



which is a most necessary point, and of a number vnknowne. To leaue all therefore without excuse, I haue laboured herein, most plainely setting them downe in order following; which with the former points, if they be not practised; whatsoeuer he be, that condemnes these courses, I leaue him to himselfe, voide of all excuse, in a most wofull and miserable estate,

I. *Meanes.*

First. We must vse diligent and continuall prayer, vnto almighty God; that it would please him of his infinite and gracious goodnesse, to make vs see, know and remember our sinnes; acknowledging our owne weakenesse, inability, and insufficiency, that of our selues we are not able to know, neither the number or greatnesse of our sinnes: This is an especiall and effectuall meanes, and without this prayer, we cannot possibly see into our selues, nor remember our falls, and our misery by them; *We cannot thinke one good thought, as of our selues, but our ability, or sinnesse thereunto is from God, 2 Cor. 3. 5.* Holy Job, knew this well, which made him practise this meanes; saying, *How many are my iniquities and sinnes? Make mee O Lord to know my transgressions and my sinne, Job. 13. 23.* It is God onely, who teacheth man knowledge, *Psal 94. 10.* Whether we vnderstand it, of the knowledge of God, or of our selues, God teacheth vs to know aright, as we ought to know; *For euery man in his owne knowledge is a beast, Jer. 10. 14.* And therefore great cause haue wee to call vpon God, day and night, to giue vs a true sight of all our sinnes, and to enlighten our darkenesse,

that we may see wherein we fall; for it is he onely, that teacheth man his way, and lighteth his darknesse, *Psal. 18. 28. It is God onely who is able to keepe vs from falling*; as the Apostle *Iude* speaketh, *verse 24.*

2. *Meanes.*

Secondly. Wee must labour, to be thoroughly acquainted with the word of God, containd in holy Scriptures; wherein, as in a glasse, we may see all our deformities; & without which we are blinde, and can see nothing, that may be for the good of our soules; *Let the word of God dwell in vs plentifully in all wisdome, teaching and admonishing our selues, &c. Coloss. 3. 16. This word giveth light to the eyes, Psal. 19. 8.* Let vs therefore examine our selues by this word, and search the Scriptures diligently; for, those things which we of our selues cannot see and know, this word discovereth it; and will reveale all our sinnes vnto vs; the nature of our sinnes, our proaness vnto sinne, our misery by sinne, our losse through sinne, this discloseth the greatnesse, and number of our sinnes, this shewes the manifold occasions vnto sinne, and the miserable end of sinne; no sinne so close but this word meetes with it, and bewrayes it; and therefore saith the Author to the Hebrews; *The word of God is quick and powerfull, &c. and is a discerner of the most secret thoughts, and intents of the heart, Heb. 4. 12.* So that, though we cannot see, the word discerneth; though we be ignorant, yet the word is profitable to teach vs; *2 Tim. 3. 16.* though we cannot see, whether we are good mettall or not, yet Gods word is like fire to trye vs, *Ier. 23. 29.*

3. *Meanes.*

## 3. Meanes.

Thirdly. Wee must labour to take speciall notice of this, and that, to be sinne, acknowledging it to be a fault in mee and thee in particular: for it is not sufficient to know in generall this and that to be a sinne, but euery one must particularly acknowledge this to be his sinne, to be conuincd in his owne heart and conscience, that hee is guilty of that sinne, and being thus perswaded of this truth, to hate it because it is sinne. This is that, *unicum*, that onely thing, which the Lord calleth for; *Onely acknowledge thine iniquitie, that thou hast transgressed against the Lord thy God, &c. Ier. 3. 13.* that is, take a speciall notice of it, be conuincd and perswaded, it is thy sinne, and so repent, *thou backe-sliding Israell. See thy way, and know it, i.e. acknowledge it, and take speciall notice what thou hast done, Ier. 2. 23.* Common reason shewes the truth of this: For, doth a man remember or meditate of any thing, vnlesse he beleeueth the same to be? but when hee is perswaded in his conscience that it is so, then hee will remember it. It was the saying of *Chilon. Nosce teipsum, Know thy selfe*; But how can a man know himselfe, and remember his sinnes in himselfe, that doth not first beleue that such and such are sinnes in him? This is a necessary point, and the want of it a cause of not repenting: for, therefore men repent not, because they will not see this and that to be their fault, and sinne in them; although it be a common and reigning sinne, they are loath to take notice of it, for then, as they thinke, all their pleasure is gone, and it is a meanes to breed Melancholy, and such

like idle and vaine excuses they pretend: I pittie their case; and I pray God be mercifull vnto them, to make them see their sinnes, and in seeing to remember them.

4. *Meanes.*

Fourthly. Wee must in all humilitie, deny our selues wholly; going out of our selues, and seeming nothing in our owne eyes: We must not be wise in our owne conceit; we must not be led by our owne reason, for our owne reason doth blind vs, & makes vs beleue that to be no sinne, which is a great sin, or at least doth extenuate and lessen the sinne, that it shall not appeare so vile as it is in it owne nature. We must therefore deny our owne reason, and renounce our selues wholly, with all that we haue; for if we try our selues, by our selues, then as *Salomon* saith, *All our waies will appeare cleane and right in our owne eyes*, *Proverb. 16. 2.* This is the first lesson that Christ will haue his Schollers to take out of his schoole: *If any man will be my disciple, let him deny himselfe*, *Math. 16. 24.* Otherwise, I say, our sinnes in our owne eyes will appeare to be no sins, & then wee cannot remember them, as our particular falls; yea, we shall be ready to cloake & hide our sinnes, so much as in vs lyeth, from the sight of God; which, *who so doth shall neuer prosper. Pro. 28. 13.*

5. *Meanes.*

Fifthly. Wee must labour to feele in our selues, a true inward griefe of heart, and godly sorrow for euery sinne, which we know to be a sinne; not for feare of punishment, but because wee haue so displeased so good a God by our sinnes; and to be grieved

griued at the heart for secret and vnknowne sins, and when wee doe our best, to be sorry at the heart wee can doe no better: It is ordinary with all men, to remember all such things as minister ioy and delight, or cause grieife and sorrow in them; their mindes will be continually set vpon them, so long as their ioy or grieife lasteth. So it will be with vs in regard of our sinnes; if wee are touched with a through grieife for them, we shall remember them carefully; *and this godly sorrow will cause repentance to saluation in vs, neuer to be repented of, 2 Cor. 7. 10. 11.* Therefore *Dauid* resolu'd, saying; *I will confesse my sinne, and be sorry for mine iniquitie; as Psal. 38. 18.* Ioyning the acknowledgement of sin, and godly sorrow both together; for, as there can be no true sorrow, where is no acknowledgement of sinne; so there cannot be a true acknowledgement of sinne, without this godly sorrow.

6. Meanes.

Lastly. We must labour for that spirituall iea-  
losie of our owne heart, and to suspect and doubt the  
worst of our selues, and so to seeke forth for coun-  
sell and aduise from Gods Ministers, *whose mouthes*  
*preserue knowledge, and the people must seeke it at*  
*their mouth, Malachi 2. 7.* When any of vs are ill at  
ease in our bodies, not knowing what ayleth vs,  
we presently suspect our selues, wondring what  
should be the cause, and neuer be at quiet vntill we  
are resolu'd by some skilfull Phylitian, and so  
know our disease: Much more ought wee to haue  
this care of our soules, especially suspecting that  
home-borne Traitour, our naturall concupiscence,

the fountaine of sinne, and never to be at rest vntill some godly Minister hath taught vs, both the cause, and remedie of this and that sinne. This dutie is of great moment, yet generally neglected of the most; whereupon, so many are nulled in their ignorance, living without the knowledge of God, and their owne naturall estate; and being thus without knowledge, they erre most grievously, and being blinde through ignorance, sinne most senselessly, and most dangerously. *They erre in their hearts, because they have no knowledge; as Heb. 3. 10. Have they no knowledge that they are such workers of iniquities? Psal. 14. 4.* Shewing most plainly, that the neglect of the meanes to come to knowledge, is the cause, why men see not their sinne, but commit the same greedily, running headlong to their destruction. And thus much of the *meanes*, to come to a fight of our Sinnes.

*Of the true Manner how we must  
Remember our sins.*

**I**T is a common sinne in a number, to please themselves in their good meaning, never caring how and in what manner they performe any duty; who in no point deceive themselves more, then in searching themselves, and in the manner of remembering their sinne; for some remember them generally and superficially; some merrily, with sport and delight; some partially, onely some sinne; some in

in hypocricie; some pharisaically; some sleightly and negligently; some temporarily; some desperately; some looke outward to other mens, but neuer looke home to their owne; some presumptuously; but few remember them conscionably, truely, and rightly, as they ought: but let all such know, that God lookes not so much to the good meaning, as the right manner of performing; which manner is the chiefe thing in all duties; and who so faileth in the manner, cannot performe any acceptable seruice vnto God; but needes must offer a lame sacrifice vnto him. So, in this remembrance of our fals, we may remember them often, acknowledge our particular sinnes, haue some sorrow for them, confesse them againe, and againe, and yet for want of the right manner of remembrance, be neuer the neare, but the more without excuse. This *Manner* is manifold, as followeth.

1. *Manner.*

First. This Remembrance of our fals must be *hopefull*, that is, we must so remember our sinnes, as that in remembring of them, we neither presume of Gods mercy, to liue in sin, nor despaire of Gods mercy, in remembring the greatnesse, and multitude of our sinnes: We must in the remembrance of them, by a true & a liuely faith, lay hold of Gods mercy, acknowledging the same to be farre above all sinne, with an assured hope of pardon and forgiveness through Christ; without this faith and hope, all remembrance of sinne, is little or nothing available, but rather a cause of a further mischief. *Indas*, saw his sinne, acknowledged it to be his



sinne, in betraying the innocent bloud, *Mat. 27*. Remembred this sinne, confessed this sinne, as his particular sinne, repented himselfe and was sorry, he made satisfaction, yet all this nothing auailed *Indas*; Why? Because he wanted faith in Gods promises, and hope of pardon, hee could not call for Gods mercy, and forgiuenesse, and apply the same to himselfe, but hee desperately remembring his sinne, through despaire fell away, in the anguish of his soule, making away himselfe, neuer to be recovered. So did *Cain, Saul, Pharaa, Achitophel*, remember their sinnes, but it was in despaire. We see here, that euery remembrance of sinne, will not serue turne, to keepe vs from sinne, and bring vs to repentance; but it must alwaies goe with Faith and Hope; without which, though we often remember our sinnes, yet we may be damned.

2. Manner.

Secondly. This remembrance must be effectually, and powerfull; that is, we must so remember our sins, that the very remembrance of them, may worke powerfully and effectually in our hearts and consciences, to bring vs to a true shame for sinne, and that we may be confounded in our selues at the remembrance of it. *Thou shalt remember thy wayes, and be ashamed, &c. thou shalt know that I am the Lord, that thou must remember thy way and be confounded, &c. Exech. 16. 61. 62. 63.* It must be effectually, to make vs leave and forsake our sinnes, and so truly to repent of them, and returne to God. *Remember from whence thou art fallen and repent, Reuel. 2. 5. Let vs search and trie our waies, and returne*

returne to the Lord our God, *Lam. 3. 40.* O *Israell*, returne to the Lord thy God, for thou hast fallen by thine iniquitie, *Hosea 14. 1.* He that obtaineth pardon for his sinne, considereth his way, and turneth from all his transgressions that he hath committed, and so sa-  
ueth his soule aloue, *Ezech. 18. 28.* It must be effectually, to make vs see our sinnes as beames in vs; to aggravate them, in our estimation; esteeming our selues most vile, and grieuous sinners; not worthy to lift vp our eyes to heauen. Thus did the Prodigall childe, *Father, I haue sinned against heauen and against thee, I am not worthy to be called thy sonne,* *Luke 15. 18. 19.* So did *David*, confesse his sinne to be so great, and himselfe so defiled and polluted; that a little washing, a little cleansing, a little mercy was not inough; but, *O Lord, wash me thoroughly from my sinne, and in the multitude of thy mercies doe away mine offences,* *Psal. 51.* at large. Thus did *Paul*; *I am chiefe of sinners,* *1 Tim. 1. 15.* And thus all that will profitably remember their sinnes, must labour to finde and feele these effects in their hearts, and consciences; else, as good neuer a whir, as neuer the better. Lastly, it must be effectually, to make vs condemne and iudge our selues for our sinnes, *that so God may not iudge vs;* as *1 Cor. 11. 28. 31.* That we may practise the example of *Daniell*, who often condemned himselfe for sinne, in the remembrance of it, saying; *Wee haue sinned most grieuously, and haue rebelled; nothing belongs to vs, but open shame, and confusion of face,* *Dan. 9. 5. 6. 7. 8.*

3. Manner.

Thirdly. This remembrance of our sinnes, must be

be hateful; i. e. Wee must remember our finnes, with a dislike, hatred, loathing, and detestation of all our finnes whatsoever; both in our selues and others, hating sinne, because it is sinne, and loathing and abhorring our selues in the sight of our finnes. Thus did holy *Iob*, whose practise we must follow; *I abhorre my selfe, in the sight of my sinne, and repents in dust and ashes*, *Iob* 42. 6. Notable to this purpose is that saying of God by the Prophet; *Tee shall remember your wayes, and all your doings, wherein ye haue beene defiled, and yee shall loath your selues, in your owne sight, for all your euils that yee haue committed*, *Ezech.* 20. 43. Againe, *Yon shall remember your owne euill waies, & your doings that were not good, and shall loath your selues in your owne sight for your iniquities, and for your abominations*, *Ezech.* 36. 31. Contrary vnto this, is the remembrance of sinne, to delight in it, and make a sport of it, as the wicked doe; as *Salomon* speaketh, *Fooles make a sport of sinne*, *Prou.* 10. 23. But Saint Paul teacheth vs another lesson, saying, *Abhorre that which is euill*, *Rom.* 12. 9. It was the commendation of the Church of Ephesus, teaching vs the like, *not to beare or endure them which are euill*, *Reuel.* 2. 21 but to hate and abhorre sinne to the death, both in our selues and others. This is true remembrance indeede, otherwise it is in vaine.

Fourthly. This remembrance must be *humble*; that is; Wee must humble and cast downe our selues, before God, in the sight and knowledge of euery sinne; and the greater the sinne is, and the oftner

oftner we fall, the greater must be our humilitie for sinne. Thus did the poore *Publicane*; he was so humbled, that he would not looke vpward to heaven, *but smote himselfe upon the breast, saying, Lord be mercifull to me, a sinner, Luke 18.13. My soule, saith Ieremiab, both my finnes, miseries, and afflictions, still in remembrance, and is humbled in me, Lam. 3.19. 20. Manassah* was a most wicked and grievous sinner, as most we reade of; yet remembering his sinne, he *was greatly humbled before God, and prayed unto him, and was intreated of him, 2 Chron. 33. 12. 13.* The Lord requireth this dutie of humility, as a maine point and especiall meanes to make a man please God; *We must humble our selves to walke with our God, Micah. 6.8.* And surely, there is no sinne so small, but ought to cause humilitie in vs; neither is any so great, but vpon true humilitie, and earnest prayer unto God, obtaineth pardon; For, *God neuer forgets the cry of the humble, Psal. 9.12.*

5. *Manner.*

Fiftly. This Remembrance of our Sinnes, must be *personall*; that is, We must remember our selves, our owne finnes, our owne waies, our owne doings, and not as the most doe, to looke and pry into the lines of others: It is a foule, and a common fault, that men are quick-sighted in other mens fals, but starke blinde in their owne; They are Eagle-eyed, when they looke outward to others, but like Moales, stone blinde, seeing nothing at home in themselves; They can espie the least hole in their neighbours coate, talking and prating of them in secret, censuring, condemning, and iudging them

to

to the pit of hell, and yet are ten times worse themselves: They must haue something to say of euery neighbour in the Parish, like scoffing *Ismaels*, their hand must be against euery man, & so are cause that euery mans hand is against them, they care for no body, truly, & no body cares for them. And as this is common amongst men, so it is as common amongst a number of gossiping women in their meetings, that cannot be a quarter of an houre together, but their talke must be of this and that body; nay, they who would scarce otherwise speak one to another, or care not one for another, yet in this regard, are the greatest, or rather for this end, seeme to be the greatest. Let who will practise it, for mine own part, I will neuer trust them, but hold them to be dangerous, hollow-hearted, and dishonest people, and their practise cleane contrary to the word of God, which saith; *Judge not, that yee be not iudged, Mat. 7.1.* Christ calls them all Hypocrites, & therefore saith, *Hypocrite, first cast the beame out of thine own eye, Mat. 7.5.* Saint Paul bids vs examine our selues, *1 Cor. 11.28.* *Prooue your own selues, know your own selues, 2 Cor. 13.5.* The Prophet *Zephaniab* bids vs sift our selues, *sift your selues, O nation, not worthy to be lored, Zeph. 2.1.* So saith *Ezechiel*, *You shall remember your owne euill wayes, Ezech. 36.31.* Thus, I say, it must be a personall Remembrance of our owne Sinnes, not other mens. But the practise of a number in remembring their sins, are like the Papists, who hold that after Baptisme & conuersion, there is nothing in them which God can hate, and so thinke this dutie belongs onely to those who are not yet conuerted: Or like the *Pharisee*,

*Pharisee*, if they be sinners, yet not so bad as other men are: But wee must know, that there is no sinne after conuersion, but in it owne nature deserves damnation, and so this dutie concernes all. But many are like the Eye, which seeing all things, seeth not it selfe.

6. *Manner.*

Sixty. This Remembrance must be *Generall*: that is, our remembrance must extend it selfe to all and euery sinne, which we know to be a Sinne; to our least sinne, our greatest sinne, our Master sinne, euen to our most inward and most secret sinnes, whensoever, or wheresoever, or howsoever committed, either against God, our neighbour, or our selues, without partiality, dispensation, or exception. Let none here mistake mee, for when I say, our Remembrance must be generall, it may be vnderstood in a twofold sense; 1. To remember sinne in a generall manner, onely confessing in a generall manner that wee are all sinners; This, as hath beene proued, is not sufficient in all to saluation; 2. It is taken in this sense, to haue respect to all our sinnes, which wee know to be sinnes, condemning our selues for all sinne, which is my meaning in this place: And whereas I say, wee must haue respect to all sinne, I doe not meane, that we ought to regard or respect any sinne it selfe in our hearts, for this is a wicked and damnable practise, as *Dauid* saith, *If I regard iniquitie in my heart, the Lord will not heare mee, Psal 66.18. i.e.* If I so regard it, as to like it, ioy in it, delight in it, affect it, approue and allow of it, this is a wickednesse to be condemned.

condemned. But my meaning is, that we must haue respect to all sinne; *i.e.* we must see to it, search narrowly to finde it out, and to sift our selues thoroughly for euery sinne, to leaue no corner vnsearcht; and finding it, whatsoeuer sinne it be, though neuer so neere and deare to sinfull and corrupt nature, wee must be very watchfull against it, and by no meanes, to suffer it to lodge in our hearts, but to cast it forth, and renounce it with a deadly hatred, neuer to acquaint our selues with it any more; thus and in this sense, our remembrance of sinne must be generall, not to some, but all our sinnes; For according to *Danids* speech, if we regard any one sinne in our hearts, the Lord will not heare vs. The young man in the Gospell, remembered many sins, and justified himselfe, as cleare from the breach of the commandements in the second Table, but his couetousnesse which was in his heart, he remembered not; and therefore, when our Sauour bad him, *Goe sell all that he had and giue to the poore, he went away sorrowfull: for he had great possessions*; as, *Math. 19. 21. 22.* Wherefore, we must resolue our selues of the great necessity of this point of generall remembrance of all sinne, condemning our selues for euery sinne; for if we liue and lye but in one sinne, that one sinne is a sufficient weight to presse vs downe to hell; *Let vs therefore remember to cast euery sinne away, which is as great weight, and lay aside euery sinne with which we are beset, Heb. 12. 1.*

7. Manner.

Seauently. This Remembrance of our falls must be watchfull; that is, in remembering what sins



we are guilty of, especially our most reigning sinnes, we must be very vigilant, wary, circumspect, and watchfull against that sinne; and this two waies: 1. By shunning the occasions of those sinnes, beforehand, that we be not ouertaken with them; 2. By vsing all care and diligence, for afterwards, to prevent a future relapse, if we doe fall at any into them. This is a speciall Remedie against the domination of sinne; and the want of this, is a cause that men are so easily drawne into sinne; Many men see their sin, acknowledge it, confesse themselves guilty of it, and yet restraîne it not, but liue in it still; because, though they remember it, yet they haue not a circumspect care, to watch against the occasions of it: Hereupon it is that so many liue in a custome of sinning, against conscience, and against knowledge, falling againe and againe into their knowne sinnes most fearefully, and most dangerously, that though they know they should not commit them, yet they doe, because they are not watchfull: Hence it is that men are so easily entised and drawne away, by Sathans temptations, the lewd examples of the wicked, and their owne concupiscence, that they are not able to resist the least sinne, knowing it to be a sinne, because they are not watchfull: Hence it is that they labour to excuse themselves, saying, they are flesh and blood, mortall and frayle flesh, they cannot liue without sinne, and who is there that sinneth not, and many such like vaine and wicked pretences, making but a trifle of sinne; they say, they cannot liue like Angells, and frame themselves to liue so purely and so holily.

holily, dallying and sporting at sinne, and are no whit blanke at the committing of sinne; and all this, because though they know and remember their sinnes, and themselues to be sinners, yet they are not watchfull; Dost thou then know thy selfe to be a sinner? Wouldest thou haue the burden of thy sinne taken away? Wouldest thou not be ouertaken with thy sin? If thou art ouertaken, wouldest thou prevent a relapse? O then remember to prevent the occasions of thy sinne, and watch against them, and with thy watchfulnesse, ioyne hearty, and earnest praier to almighty God, to helpe thy weakenesse, and assure thy selfe, the Lord will to strengthen thee, that thou shalt not be overcome; *Watch and pray, and ye shall not fall into temptation, Math. 26. 41.* The Diuell is very watchfull to take his best oportunitie, therefore be thou as watchfull, to resist his temptations, according as *St. Peter* speaketh, *1 Pet. 5. 8.* and let all such cauillers know, that flesh and bloud shall neuer inherite heauen, *1 Cor. 51. 50.* They pray in the Lords praier to liue like Angels, but doe nothing lesse, living without holiness; such cannot be saued, *Heb. 12. 14.*

8. Manner.

Lastly. This Remembrance must be *Perpetuall*; That is, wee must remember sinne, in the manner aforesaid, vnto the end, and in the end; *alwaies*, in private, in publique, in sicknesse, in health, in prosperity, and aduersity; wheresoeuer, in what place soeuer, in what company soeuer: There must be no occasion offered, but we should take occasion to remember our selues, and our sinne in our selues.

This

This maketh against diuers sorts of people; *First*; those that thinke vpon sinne, so long as they are tolde of it, or scarce so long; *Secondly*, those that remember them onely by fits, as we vse to say, in their melancholy dumpe; rather to breede horreur, terrour, and despaire, than any remorse of conscience, or true repentance; *Thirdly*, those that remember them onely in time of sicknesse, who promise much, but performe nothing; *Fourthly*, those that remember sinne onely at the time of their death, and neuer before, vainely presuming of the example of the Theefe at his latter end; *Fifthly*, those that remember them onely in time of some judgement of God, either vpon themselves, or others, as *Pharaoe* did; or at the time of Execution, when they see other malefactours to be executed, remembring then their sinnes, in a seruile and slauiish feare, more than all the yeare besides: All whose practises, are worthy of blame, & not to be imitated, for so onely the very reprobates, and vilest people vnder the Sunne, may and doe sometimes remember them, and yet perish eternally. We must follow the practise of godly *Dauid*, whose example condemnes all such people; *I acknowledge my transgressions, and my sinne is euer before mee, P/al. 51. 3.* So must we doe, continually meditate of them, that they may be euer, before vs; it must be our daily practise, not so much in sight and presence of others, as priuately by our selues; when wee are at home, or abroad, when we are walking in the fields alone, or traueling by the way; this will be a very good preseruatue, to keepe vs from much euill, euill thoughts,

and wandring cogitations, which defile the man, and are fore-runners of further mischiefes: And great reason there is that it should be thus with vs, for euery day we sinne often, and therefore euery day we must continually remember our sinnes; But herein is a common fault reprobued, that a number doe remember sinne to talke of it, and speake against it, and in our ward shew none make more conscience of their waies than they; but this is onely when they are in the presence of some zealous Preacher, or some other truely religious Christian, whom they know cannot endure sinne nor sinfull practises, thus they dare doe no other; but let such people come amongst other people, none so bad as they, yea, none more ready to speake euill of that good which before they made great shew of: These are hypocrites and time-seruers, of which the world is full; but this is not remembrance perpetual, which godly *Dauid* had, and all that looke to be saued must haue; as God commanded *Israel*; *Remember, and forget not, how thou hast prouoked the Lord thy God to wrath, Deut. 9 7.* So must wee alwaies remember, and neuer forget, how wee have sinned against God. And thus much of the right manner, how we must remember our Falls.

*Of the best and most seasonable time when we must remember our Falls.*



His Remembrance, as it is to be performed in the right Manner, so in fit time, and due and convenient season, according to

*Dauid's*

Dauids description of the blessed man, *Who brings forth his fruit in due season, Psal. 1. 3.* This Time is to be considered two waies:

viz.  $\left\{ \begin{array}{l} \text{Generally.} \\ \text{Particularly.} \end{array} \right.$

1. Time, in Generall.

First. The time in Generall, is the whole time of our life, euery day, morning and euening; it must be alwaies, though not at all times, that we may say with *Dauid, My sinne is euer before mee, Psal. 51. 3. My sinne, so my confusion is daily before mee, Psal. 44. 16.* Of which generall Time, though I haue in part spoken of already, in handling the last particular Manner, yet this onely I will adde, as a further and more plaine explanation thereof. This Time in generall will appeare more clearly, if wee consider it in these three generall branches:

1. Before Conuersion,
2. In the act of Repentance.
3. After Conuersion.

1. Before conuersion.

First. Wee must remember our falls before our conuersion, as a speciall preparatiue to bring vs to true Conuersion, without which remembrance, we can neuer repent truly, as hath beene proued, *Ier. 8. 5. 6.* It was the sinne of *Reboboam, that he did euill, because he prepared not his heart to seeke the Lord, 2 Chron. 12. 14.* So it is a common sinne in a number, who doe very ill, and sinne most grievously, because they prepare not their hearts to seeke the Lord by true repentance. It is a common complaint; we heare much of repentance, and how none can be saued without it; but alas, we know not

how to beginne to repent, or which way to come to it, and therefore God helpe vs, we are in wofull case. To whom I answer in a word; that if they know not how to beginne to repent, the fault is in themselves; and they are left without excuse at the latter day, for the word of God hath revealed it, *Iob. 15. 22.* Doeſt thou not know, O ignorant man, how to begin to repent? wouldſt thou learne the way? I tell thee then, *thou muſt prepare thy heart to repent, Amos 4. 12.* But how ſhall I doe this? I answer; Thou muſt firſt remember *from whence thou art fallen, & ſo repent, Rev. 2. 5.* that is, thou muſt examine thine own heart, what ſins thou art guilty of, & finding thy ſinnes, thou muſt often meditate of them, of the nature of ſinne, thy miſery by it, the end of it, and thou ſhalt finde, that thou *art concerned in ſinne, and brought forth in iniquitie, Pſal. 51. 5.* Beſides thou wilt finde thy actuall ſins, in thought, word, & deed, to be innumerable; thou ſhalt finde *thy wickedneſſe to be moſt great, and thine iniquity infinite, Iob 22. 5.* And being ſo many, that they cannot be reckoned, they will make thee cry out, and ſay, what ſhall I doe to be ſaued? They will make thee ſay, as *Ieſophas ſaid in another ſenſe, I haue no might againſt this great companie, neither know I what to doe; but my eyes are vpon God, 2 Chro. 20. 12.* And being thus brought to ſee thine iniquities, thou muſt acknowledge thy weakeneſſe, and pray to God to conuert thee, that thou mayeſt be conuerted, *Lam. 5. 21.* and to heale thee, that thou mayeſt be healed, and to ſaue thee, that thou mayeſt be ſaued, *Ier. 17. 14.* Then thou muſt condemne thy ſelfe for thy ſinne, and thou ſhalt not be



be condemned, and iudge thy selfe, that God may not iudge thee, 1 Cor. 11. 31. So, nothing shall be laid to thy charge, nothing shall condemne thee, Rom 8. 33. 34 But though thy sinnes were neuer so many, neuer so great, they shall be all forgiven thee; and done away out of Gods sight, as though they had neuer beene, Esay 1. 16. 17. 18.

But on the contrary, if thou wilt not thus prepare thy selfe, by remembring thy sinnes, and iudgeing thy selfe for them, know this for a most certaine truth, that thou canst not come to repentance, and not repenting thou shalt be damned, Luke 13. 3. 5.

Thus we must remember our fals before Conuersion; not onely to bring vs to repentance, but being conuerted, to make vs magnifie the grace of God the more. Reade and obserue, Ephes. 2. 11. 12.

2. In our Conuersion.

1. Wee must remember our fals in our Conuersion, in the act of repentance, in the whole exercise thereof, either for time past, or to come; and this of necessitie; for as there is no true remembrance of sinne, where repentance followes not, so there neuer can be true repentance; where this remembrance goeth not before. This will appeare most plaine, if wee take a view of Repentance.

1. There must be a true confession of our sinnes vnto God. 2. A godly sorrow for our sinnes. 3. An inward shame, and true humillie, for offending God by sinne. 4. An earnest begging at the hands of God, for pardon and forgivenesse. 5. A true endeavour, to vse all good meanes to come out of our sinnes. 6. A constant purpose and resolution of heart, to abandon all sin, to leaue it, and forsake



it. Now, who doth not see, that in all these is required this remembrance of: the sinne which we must thus repent of? Will a man confesse himselfe a guiltie sinner, before he seeth and knoweth his sinne? Will a man grieve, before he seeth the cause of griefe? Can a man be ashamed, before he seeth cause of his shame? Or will a man be humbled, base, and vile in his owne eyes, and knoweth not wherefore? Can a man begge at Gods hand for grace, before he feelles the want of it? Or can hee craue to haue his corruptions redressed, before hee knoweth himselfe to be corrupted, and defiled with this or that sinne? Or can a man apply the meanes, or will he doe it, where he seeth no sore? or resolute to forsake that, which hee neuer knew himselfe to be subiect to? Common reason, will grant that these things cannot be; Examples in *Iob, David, Nehemiah, Esay, Daniell, Jeremy, Ezechiel*, and of all the Prophets and Apostles, in their writings and practise, shew the great necessitie of this remembrance, in our Conuersion; as I haue elsewhere in my other booke proued at large.

### 3. After Conuersion.

Thirdly. This Remembrance is required continually after our Conuersion and true repentance, as a notable meanes, both to repaire grace decayed, to prevent a relapse, to recover our selues being fallen, and especially to renew our repentance. For, as it serues to bring vs to Conuersion, so it serues also to renew the same; and so euen those who are already conuerted haue neede of this remem-

remembrance, as well as those who are not conuer-  
ted; both for the renewing and increasing true  
repentance in them. The Church of Ephesus was  
a true Church, and had repented long before, yet  
when their loue to God, and their brethren decay-  
ed, *because they had lost their first loue, Christ bids it,*  
*Remember from whence it was fallen, and repent, i. e.*  
renew their repentance, *Reuel. 2.5.* Hereby teach-  
ing all, this notable and worthy lesson; to renew  
and increase their repentance. There are three  
things to be obserued in Repentance. 1. The be-  
ginning of it. 2. The act it selfe. 3. The renewing  
or increase of it. Now we must know that its not  
sufficient for vs to haue the beginning of Repen-  
tance, nor to haue attained to the grace it selfe, but  
God principally requires and lookes for a daily  
growth, and continuall renewing of this, and all  
other grace whatsoeuer; *Because the unprofitable*  
*seruant had not increased his talent he was cast into ut-*  
*ter darkenesse, Mat. 25.30.* Now that wee may the  
better renew and increase this grace, we must eu-  
ry day take a particular notice of the sinnes of that  
day, for euery day we sinne, and therefore euery  
day, we must remember the fals in vs, of omission  
or commission, and so renew repentance begunne.  
Thereason why we stand at a stay, and are no bet-  
ter now then we were ten or twenty yeares agoe,  
is because we doe not daily remember our fals; for  
if we did, we should finde worke inough to busie  
our selues about; namely, to renew our repen-  
tance for our daily fals, and thinke the time little  
inough to spend that way, and not to spend it so

riotously and prophanely, in gaming, drinking, whoring, and the like, as the wicked doe; It is a sure signe they remember not their fals. And this be said of the *Time* in generall, both before, in, and after *Conuersion*.

2. *Time in particular.*

Secondly. More particularly; the time when we must remember our fals, is, to doe it betimes, at the very first entrance, and first motion of sinne; *Veniens occurrat morbo*; Wee must preuent sinne whiles it is yet comming; then to meete with it, and encounter with it; to reſtraine our very thoughts, and not to ſuffer a bad thought to harbour in vs; We must nippe sinne in the head, whiles it is yet young, and not ſuffer it to grow vnto ripe-  
neſſe, and ſo to come to a cuſtome, for then, it will be very hard to leaue it, *Ier. 13. 23.* Sinnes are more eaſily repelled in the beginning, then expelled in the latter end. A young twigge may be bent any way, but ſuffer it to grow to a tree, you ſhall ſooner breake it, then bend it: Cuſtome becomes a neceſſitie, and men thinke it neceſſary to ſinne, be-  
cauſe they haue gotten a cuſtome. Thus it is termed another nature, *Conſuetudo altera natura*; but wee may better ſay, *Conſuetudo alterans naturam*, becauſe it doth peruert, and alter the order of nature it ſelfe. We muſt therefore ſtoppe the firſt beginnings of ſinne; this is a point worthy all obſeruati-  
on, and a moſt neceſſary dutie, yet as ſeldome put in pra-  
ctiſe, as any one thing ſo needefull; We muſt re-  
member that euery day wee may fall; yea, that  
through our corrupt nature we may fall into any  
ſinne,

sinne, through Sathans temptations; and therefore, wee must watch against Sathans filthy and dangerous attempts, and labour to espie them in the comming in the first beginning, and so presently fall to prayer, meditation of the word, and to be strong in faith, and not to giue him the least advantage; and thus by prayer, and the word which is the sword of the spirit, and the helmer of faith, we shall resist him, and be able to get the victorie, ouer all his temptations. Thus our Saniour Christ dealt with Sathan in his combat, at the very first beginning of his temptations, he drew his weapon, saying, *It is written, Mat. 4.* Christ gaue him no scope; teaching all his members to doe the like, to goe armed with this weapon of the word; that no sooner should the diuell but offer a blow, but we should presently be ready to buckle with him; namely, as soone as euer the Diuell begins to tempt vs, we presently bethinke our selues, examining it by the word, and so neuer to yeelde, because the word forbids it; but alwaies to use that *Auant* of our Saniour Christ, in the very beginning, *Avoid Sathan*; I abhorre thee; thou shalt neuer make me yeelde while I breath; and therefore be packing; haue no more to doe with me; I loath thee; for, *it is written, it is written*, contrary to thy temptations.

Thirdly. We must remember our selues to repent of them *speedily* without delay, or positing it off till afterwards; euen while it is called so day; for there is a decree gone forth, and we know not how soone it

it

it may be put in Execution. It was the most forcible reason, that the Prophet *Zephaniah* could vse to perswade the Iewes, to searck and try themselves, to remember their fals, and repent, and that speedily. *Search your selues, yea, search your selues, or gather your selues, O nation not worthy to be beloued; before the decree bring forth, before the day passe as the chaffe, before the fierce anger of the Lord come upon you, before the day of the Lords anger come upon you, Zephani. 2.1.2.* Let vs seriously remember this one thing; that God is tyed to no man, to no time; He giueth vs space this day, to examine our liues, to searck our selues, and to remember our fals; but he hath not promised vs, to doe so next day; yet this houre, is part of the space of Repentance, which God hath given vs; but we are not certaine to liue vntill another houre; now, wee haue memorie, wit, reason, vnderstanding, sense, and motion: Alas, for ought we know, in the twinckling of an eye, in a moment, we may be depriued of all these; God dealeth so with many; and why may he not deale so with me, and with thee? O then, what a madnesse is it for any of vs, to abuse this precious time which God giueth vs? to liue so loosely, carelessly, & securely in sin, wallowing in the mire of our filthy corruptions, without all remorse of conscience, without any feeling of our owne misery, without any distast of sin, or true compunction of heart for our fals, considering the shortnesse, frailty, and most vncertaine certaintie of our life; How shall we thinke to answer God, when hee comes vnto vs, by death? seeing so many yeeres he

he hath expected our conuersion, & we returne not? we neuer once sit down & call our selues to account, how we haue liued, what we haue done, & wherein we haue fallen? Know this O man, that thou shalt speed no better then others before thee, that is to say, thou art to looke for nothing but woful, lamentable, and fearefull destruction. *Because thou hast not remembred the daies of thy youth, (and so see wherein thou hast griued me) but hast fretted me in all these things; behold therefore, I also will recompence thy way vpon thine head, saith the Lord God, Ezecb. 16.43.* O consider this Decree of God is gone forth, and so dainly shall be the Execution, except with all speed we repent of our sins, and so preuent Gods iudgement. If this were seriously remembred, men would haue but small ioy, to poss off from day to day, and deferre their repentance, as the wicked doe.

4. Time.

Fourthly. We must remember our fals through Sinne, in the particular time of Gods great mercy shewed vnto vs; and the more mercifull God sheweth himselfe, the more must we remember our sins and sinfull courses; that so seeing Gods mercy, and our owne wretcheduesse, we may magnifie the one, and loath the other; extoll the one, and be ashamed and confounded in our owne sight in regard of the other. This particular time, the Lord himselfe specifieth, saying; *I will remember my Covenant with thee, and will establish vnto thee an euerlasting Covenant; Then thou shalt remember thy waies, and be ashamed, and be confounded, when I am pacified towards thee, saith the Lord God, Ezecb. 16.60. &c.*

Againe,

Againe, after God had set downe a large promise of great mercy vnto Israell, as you may reade at large, *Ezech.* 36. 25. 26. 27. 28. *yc.* Then saith God, ye shall remember your owne euill waies, with loathing; *verse* 31. But alas, whats the practise of the most *viz.* That the more mercy God sheweth, the more freely doe they sinne, and euen with violence run headlong to all manner of wickednesse; yea, they are resolu'd in their hearts to doe mischief, and their mindes are set vpon iniquitie; truly verifying the saying of wise *Salomon*; because sentence against an euill worke, is not executed speedily; therefore the hearts of the sonnes of men is fully set in them to doe euill, *Eccles.* 8. 1. A strange thing, and yet most true, and most lamentable, that because God in mercy forbears, therefore, men are fully resolu'd in their hearts to doe euill. But what saith *Paul*? Shall we sinne, because grace and mercy abound? God forbid, *Rom.* 6. 1. Yea, rather know this, O man, that the mercy, goodnesse, and long suffering of God should leade thee vnto repentance, *Rom.* 2. 4. And thus indeede should all make this vse of Gods mercy, to see our owne wretchednesse, and vnworthinesse, how vnderferuedly God every way dealeth with vs, that so we may be moued by his mercy, to giue him thanks and praise, and cast downe our selues in all true humilitie for our finnes: otherwise we doe most grosely abuse Gods mercy, to our owne destruction, when God in mercy giueth vs a space to repent, and yet we harden our hearts, like wicked *Iezabell*, to whom God gave a space to repent, but she repented not, *Reuel.* 2. 21. and with her, we are to looke for fearefull ends.



## 5. Time.

Fiftly. We must remember our falls, in the time of Gods iudgements, either generall vpon many, or particular vpon our selues; it being a speciall Remedie to bring vs out of loue with our sinnes, and a ready way to repentance, and a notable meanes to remoue Gods iudgements from vs. The Prophet *Jeremiah*, shewing how all things come from God, both prosperity and aduersity, telleth vs that no man hath cause to murmure or complaine against God in aduersity, but wee are to blame our selues, *for man suffereth for his sinne*: and therefore if we would haue God to remoue his iudgements, we must first remoue the cause, by remembering our falls, and repenting of them, as hee exhorteth *Let vs therefore search and try our waies, and so returne to the Lord, Lam. 3. 38. 39. 40.* Otherwise, if we will not examine our liues, and search and try our waies, but liue in hardnesse of heart, and the state of impenitency, *we doe thereupon beape vp wrath against the day of wrath, Rom. 2. 5.*

## 6. Time.

Lastly. In a word; We must remember our falls, and our sinnes, when wee goe to heare the word, both before and after; before we heare, to prepare vs the better to carefull hearing. *Salomon* giueth vs this heauenly Counsell: *Keepe thy foote (looke with what affection thou goest) when thou goest to the house of God, and be more ready to beare, then to giue the sacrifice of fooles; for they consider not that they doe enill, Ecclesiastes 5. 1.* From whence we may gather, what is the cause of such vnprofitable hearing of the

the most? *viz.* because they looke not before-hand to their affections, which are the seete of the soule, neither doe they remember their falls, *they consider not that they doe evil.* Again, after hearing, this remembrance is needfull; for when we heare best, still wee fall, through infirmitie, and heare not so well as we should; *When we haue done all that is commanded, still we are unprofitable seruants, Luke 17. 10.* So in praier, so in receiuing the Sacrament of the Lords Supper; and in all other parts of Gods worship this remembrance is needfull. The people in the old time, *confessed their sinnes, and worshipped the Lord their God,* as we reade at large, *Nehemiah 9. 3. 4. &c.* to the end of the Chapter. *Let a man first examine himselfe, and so let him eate of this bread, and drinke of this cuppe, 1 Cor. 11. 28.* But of this particular examination, I haue spoken at large in my other booke; as also of the particular time, morning and euening; *Examine your hearts vpon your beds, as Psal. 4.* And thus much of the Time, when wee are to remember our falls. Now of the Lets which must be remoued.

*Of the Lets to be remoued, which binder vs from remembring our falls.*



He Lets, which doe binder vs from remembring our falls, and which we must most carefully take heede of are twofold:

*viz.* { *Inward.*  
           { *Outward.*

1. *Inward*

*1. Inward Let.*

First. *Ignorance* in the word of God, and *Error* in the iudgement; for hee that is ignorant in the word of God, and is not perswaded in his minde, and informed in his iudgement, of the truth of Scripture, is blinde and cannot rightly see into himselfe; nay, he is so farre from searching his heart, and trying his way, that in stead thereof, he committeth sinne with greedinesse, and without all feeling of his misery, yea, hee is past all feeling, and giueth himselfe ouer vnto sinne: It was the sinne of the Gentiles, who liued in ignorance and blinde-nesse of heart; *by reason of which ignorance and blinde-nesse of heart, they were past feeling, and so gaue themselves ouer vnto lasciuiousnesse, to worke all uncleannesse with greedinesse, Ephes. 4. 17. 18. 19.* Loe here, what a maine Let, this sinne of Ignorance is; which doth not onely keepe vs from seeing and remem-bering our falls, but causeth vs to fall most daunge-rously into all manner of sinne: *For he that walketh in the darkenesse of ignorance, knoweth not whether he goes, &c. 1 Iohn 2. 11.*

*2. Inward Let.*

Secondly. *Carnall wisdom*; This wisdom is blinde, and deceitfull; vnfruitfull and hurtfull to our selues: and odious, distastfull, detestable, and much displeasing vnto God. In regard of our selues, it maketh vs starke blinde, thinking most grievous finnes to be no finnes, but things lawfull; as *Isa-iah* taught and seduced many, saying, *That fornication and eating of meate sacrificed to idols, were no sins, Reu. 2. 20.* It makes a man vaine in his imagination,  
and

and so his foolish heart is darkened; professing himselfe to be wise, he becomes a starke foole, Rom. 1. 21. 22. It makes a man thinke all euill waies, to be right waies, Prou. 16. 2. and 21. 2. Thus to the carnall wise man, there is a way that seemeth right, but the end thereof are the waies of death, Prou. 14. 12. He doth not say, it is a right way, but it seemeth right. In regard of God, this carnall wisdom, is enmity against God; for, it is not subiect to the Law of God, neither can be, Rom. 8. 7. and to be carnally minded is death, Verse 6. And therefore saith Paul; When we were in the flesh, the motions of finnes, which were by the law, did worke in our members, to bring forth fruit vnto death, Rom. 7. 5.

### 3. Inward Let.

Thirdly. *Hardnesse of heart;* This is a maine Let to all holy duties, and it doth not onely keepe vs from a serious consideration of our waies, but is a maine cause why many so fall, as neuer to rise from sinne againe. He that hardeneth his heart shall fall into mischief, Prou. 28. 14. The wicked fall by their owne wickednesse, Prou. 11. 5. which places are to be vnderstood, of such falls, that doe so wound them, that they cannot be cured; of such falling into sinne, as to rise no more; as may appeare by Solomons exposition of himselfe, where hee makes a difference betweene the fall of the righteous, and the fall of the wicked, and such as harden their hearts. For the iust man falleth seauen times, (that is of ten) and riseth againe, but the wicked fall into mischief, Prou. 24. 16. This appeareth plainly in hard-hearted Pharaoh, who (though sometime in a generall and

and superficiall manner seemed to remember his fall,) through the hardnesse of his heart, fell most lamentably into mischief; *The eye of our vnderstanding is put out and darkened, through hardnesse of hearts, that we cannot see our falls, Ephes. 4. 18.*

4. *Inward Let.*

Fourthly. *Hypocrisie in the heart;* It is the saying of our Sauour Christ, *Woe vnto you hypocrites; for ye are like vnto whited sepulchers, which indeed appeare beautifull outward, but within are full of dead mens bones, and of all uncleannesse; Even so, ye also appeare outwardly, righteous vnto men, but within ye are full of hypocrisie and iniquity, Math. 23. 27. 28.* Loe here, hypocrites make a faire shew outwardly, as though they did remember their sinnes, and were sorry for them, but it is to blinde the eyes of men, for they doe nothing lesse, for inwardly they are full of nothing but hypocrisie and iniquity, and so cannot see into themselues, to search, and try their waies, that so they may repent and turne to God: *They bow downe their head, like a bul-rush, for a day, but they loose not the bands of wickednesse, Esay 58. 5.*  
6. O the great blindenesse of men through hypocrisie, and the deceitfulnesse of it, and yet, alas how common is it? So wee can make faire worke before men, we neuer care how wee seeme to God: But wofull is such mens cases, and a fearefull reckoning haue all such to make at the day of iudgement; yea, their portion shall be, where is weeping and gnashing of teeth.

5. *Inward let.*

Fifthly. *Continuance in any one sinne with delight;*

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This is a great Let, and principally to be looked vnto: for, a man may haue many good things in him, liue a ciuill life, and carry himsele so, as no man can iustly impeach his credit, and yet, by harbouring but some one sinne in his heart, and liuing in such a sinne, hee may be a ranke hypocrite, and a vile reprobate before God: This one sinne keepeth a man from remembring his falls effectually, so to remember them, as truly to repent of them; it blindeth a man, and besots him, that hee cannot see his sinnes in such manner as hee ought, but either hee will see and not see, and so extenuate the fault, or els hee will see but not correct it, and esteeme it to be no sinne, though indeede it be most heinous; yea, many a thousand in the world, are possesse with a damnable conceit, that they may lawfully dispense with someone sinne, till at length, they come to plead custome, and through custome, necessity. Thus it is impossible, such should remember their waies effectually; I say effectually, because in some sort, they will now and then remember them, but it is to no purpose, nor any way beneficiall vnto them; for they haue some one sinne, which by no meanes they will be brought to search and enquire into, which indeed spoiles all; for if all be not searched, it were as good none were remembered; for this is an infallible truth, he that breakes but one commandement, is guilty of all; and hee that repents not of all sinne, repents truly of none. We may see this plaine by examples; *Judas* was an Apostle, a Preacher of the word, a follower of Christ, hearing the word, receiuing the Sacrament, and

Math. 27.



and liued so, as none of the rest could espie any fault in him; and yet through couetousnesse was blinded, and brought to betray our Sauour. *Herod* had many good things in him, as to heare *Iohn Baptist*, to giue him reuerence, to heare him gladly, and with ioy, and yet liued in the horrible sinne of incest, which *Iohn* speaking against, through *Herods* command, lost his head. Thus *Ananias* and *Sapphira*, for a little gaine will not sicke to lye against the holy Ghost. *Achan*, in some sort remembered his sinne, confessed it, that the sinne was against the Lord God of *Israel*, and thus and thus he had done, but he coueted the wedge of gold, and Babilonish garment, which bare such sway with him, that Gods speciall command could not subdue his couetous affection: All which must teach vs to watch narrowly ouer every sinne, euery affection, euery desire, and not to let loose the reines to any one, for if but one gets a head, we shall be so faure from mastering it, as it will become our master.

Marke 6.

Acts 5.

Iosh. 7.

## Of outward Lets.



**H**E outward Lets, which doe hinder vs from remembering our sins, & are causes rather to make vs fall the more, are twofold:

1. From *Our selues.*  
2. From *Others.*

1. *Outward Let.*

First. From our selues; is, want of watchfulnesse ouer our outward senses; when we suffer our eyes to behold vanity, our eares to listen after folly, our



tongue to speake deceit, our hands to deale vntruly, our feete to runne to all manner of euill: by which, it commonly commeth to passe, that the heart is as it were powred forth viciouly, vnto all manner of wickednesse, and to imbrace any sinne and not one amongst an hundred, but is catcht, and ensnared in manifold sinnes, and that suddenly, and vnawares, who thus letteth loose the reines to his outward senses; yea, for want of this watchfulnesse, euen the deare children of God, haue bene ouertaken, and caused to fall very dangerously: *Dauid, a man after Gods owne heart, at the very sight of Bathsheba, sent for her, and lay with her, and committed adultery, and afterwards murther, 2 Sam. 11. 2. 3. 4.* &c. here was want of watchfulnesse ouer the sense of Seeing; here was an adulterous eye. *Wicked Ahab at the sight of Naboths vineyard, was sicke till he obtained it, and yet he got it not by any intreaty, or bargaine, or any lawfull meanes, but he murdered Naboth, and so wickedly got possession, 1 Kings 21. at large,* here was a couetous eye: *Wicked Ammon was sicke for his sister Tamar, and not knowing how to bring his wicked purpose to passe, listened to the wicked counsell of Ionadab, and so committed abhominable iniquity, 2 Sam. 13. 2. &c. 10. 13.* Here was want of watchfulnesse ouer the sense of Hearing. *The young man, listened to the enticing speeche of the whore, whereby she caused him to yeelde, and forced him, and straight way he followed her, as an Oxe goeth to the slaughter, Prou. 7. 13. 10. 22.* And thus it is true of all the outward senses, that for want of watchfulnesse, are occasions of dangerous falls: Wee must therefore pray with

David; *Lord turne away mine eyes, least they behold vanitie, Psal. 119. 37.* and couenant with our eyes, as holy *Iob, that we will not looke vpon a maide, Iob 31. 1.* that is, not looke vpon her adulterously. Againe, *Set a watch O Lord before my mouth, and keepe thou the doores of my lips; Incline not my heart to any euill thing, &c. Psal. 141.* And to this prayer, wee must ioyn watchfulnesse on our part, and labour in the true vse of all good and lawfull meanes to curbe and bridle the outward senses, which as wee see, doe not onely hinder vs from seeing our fals, but make vs, with violence to commit sinne vpon sinne, and to adde one iniquity vnto another.

2. *Outward Let.*

Secondly. From our selues; is *idlenesse, and lining without a calling.* This is the Diuels pillow, whereon he lulleth vs a sleepe, in the cradell of carnall securitie, and by which he draweth vs at his pleasure into all manner of sinne: It is a sinne, whereby the Diuell takes as much aduantage, as by any one sinne, to worke our bane. And common experience will tell men this truth; for, who are giuen more to drunkennesse, whoredome, theft, and such like, then idle persons, that liue idly, without some particular calling? These are fit for any sinne; It was one of the maine sinnes of *Sodom*; *Abundance of idlenesse was in her, and in her daughters, Ezech. 16. 49.* By meanes of which, as amongst other sinnes, *Sodom*, committed *abomination before the Lord, verse 50.* *Salomon* describeth the vertuous Woman, to be one that

*worketh willingly with her hands, Pro. 31. 13. and eateth not the bread of idlenesse, verse 27.* This sinne of idlenesse aboundeth, and the more it increaseth, the more sinne is committed; for idlenesse maketh vs more like brute beasts, then men; nay, it maketh vs worse then beasts; for they in their kinde, doe labour and worke. but man liueth idly, voide of vnderstanding; neither vnderstanding what Gods will is, to practise it; nor yet vnderstanding their owne miserable estate, by reason of sinne. and io to vse the meanes to come out of it; as *Salomon* speaketh, *He that followeth after idle and vaine persons, is void of vnderstanding, Pro. 12. 11.* It was the saying of *Saint Hierome*, *Be thou alwaies doing some good thing, that the Diuell may finde thee busied.* Idlenesse is as it were, the Diuels marke to shoote at, and surely, he seldome shooteth, but he hits the white; I meane, he doth easily strike his fiery darts, into the very heart of an idle man. The heart of an idle man is like a Castle without a wall, of which the Diuell doth easily take possession; and such a one doth expose himselfe to all his spirituall enemies, the world, the flesh, the Diuell, that the least temptation causeth him to fall. Common experience witnesseth this truth. *Saint Bernard* calls idlenesse, the sincke and receptacle of all filth, of all temptations, of all euill, and vnprofitable cogitations; one calls it the fountaine and originall of all sinnes; but he might more truly haue said, it is the occasion of many grieuous sinnes. When *Dauid* was exercised in warre, he was continent, but through idlenesse, though it were but a little while, he fell into adultery.

adultery. Salomon being busied in building the Temple, was not so besotted with women, as in time of rest; It was the sinne of the wanton Widower, who, *learned to be idle, and so became eaters, and busi-bodies, speaking things which they ought not,* 1 Tim 5.13. But that we may be drawne to refraine this sinne, we must know that idle persons are accursed of God, as in the example of the Fig-tree, *Mat. 21.19. And of euery idle word we shall giue an account, much more of an idle life, Mat. 12.36.*

### 3. Ourward Let.

Thirdly. From our selues; is *contempt, and carelesse neglect of holy exercises*; as want of Prayer, priuate and publike, absenting our selues from hearing the word preached, when we may and ought to heare, and the like; such a man cannot remember his fals, nor see into himselfe as he should; for the Lord hath appointed these outward meanes, to be fit helpes vnto vs in this case; and God by these doth direct our goings, and order our steps, that we fall not; according as we reade in *Iob*, of our imbecillity and weakenesse, our inability and insufficiency, that without these helpes from God, and through his blessing, we cannot possibly see into our selues, and know our waies. *For mans goings are of the Lord: how then can a man vnderstand his owne way? Prou. 20.24. Yea, the steps of a good man are ordered by the Lord, and though he fall, the Lord vpholdeth him, that he shall not be vtterly cast downe, Psal. 37.23.24.* From whence we may plainly see, that it is God, who keepeth vs from falling; and yet God looketh that we vse the meanes, which if

we neglect, the Lord will not vphold vs, but suffer vs to fall most dangerously: And surely, our case herein is like to little children, hanging vpon the hand of the Nurse, that if the Nurse lets goe her hold, the childe falls downe, without any recovery of it selfe; so weake are we, if God leaues vs vn- to our selues, which he will doe, if we contemne and carelesly neglect the meanes of Prayer and hearing the word. This made *Dauid* to flie to these holy duties; though he knew God vpholds all his, yet he learned this from the word, that he vpholdeth none but such as vse the lawfull meanes: Therefore he prayeth so earnestly; *Make me to goe in thy path of thy commandements; Hold thou me vp, and I shall be safe; Order my steps in thy word, and let not any iniquitie haue dominion ouer me, Psa. 119.35. 117.133.* And *thy word is a lampe vnto my feete, and a light vnto my paths, verse 105.* And thus doth he often in the Psalmes; acknowledging his owne weaknesse, and calling for Gods mercy, crauing his helpe, and assistance: How much more then ought we to doe it, seeing we come so short of that good, which was in *Dauid*? We ought to pray to be enlightned, againe, and againe; and to Prayer, ioyne hearing of the Word, *from which if we turne away, our prayers shall be abhominable, Pron. 28.9.*

#### 4. Outward Let.

Fourthly. From others; as *bad companie*. He that keepeth companie with wicked and lewd men, and followeth a multitude to doe euill, is so farre from remembring his fals, that he shall rather be hardened in his sinnes, more defiled by their wicked society,

societie, and drawne into manifold euils, whereby hee shall grieue God, be scandalous to his neighbour, and wound his owne soule; for by wicked company, he shall be caused and forced to fall the more: for it is the property of the wicked to cause others to fall, and to make them like themselves; their whole endeauour is bent that way, as *Salomon* sheweth; *They sleepe not, except they haue done mischief, and their sleepe is taken away, vnlesse they cause some to fall, Pro. 4. 16. Therefore my sonne, walke not thou in the way with them, restraints thy foote from their path, for their feete runne vnto euill, Pro. 1. 15. 16.* By the error of the wicked we may fall from our owne stedfastnesse, *2 Pet. 3. 17.* Loe, this is the danger of wicked and lewd company, of resorting into bad houses, and haunting bad places, wee shall be caused to fall the more; we cannot touch pitch, and not be defiled; wee cannot keepe company with Drunkards, Whoremongers, and riotous people, but we shall be polluted: The good Prophet complained of this, and acknowledged it; *I am a man of polluted lips, for I dwell in the midst of a people of polluted lips, Esay 6. 5.* This is according to *Dauids* saying; (which place, though properly it be vnderstood of God, yet is true also in the practise of men;) *With the mercifull, thou shalt be mercifull, with the cleane, thou shalt be cleane, with the vpright, thou shalt be vpright, and with the froward, thou wilt shew thy selfe froward, Pro. 18. 25. 26.* Agreeable to that of *Salomon*; *He that walketh with wise men, shall be wise, but a companion of fooles shall be destroyed, as Pro. 13. 20.* From whence we may obserue this  
for

for a most certaine truth; that looke as our company is, so is our conuerſation; if they be good, we are ſo, if they be euill, we ſhall not chooſe but be euill. We muſt therefore be wiſe, to diſcerne of this and that party, and ſo to make choiſe of our company, and to conuerſe with the beſt people; that is, the moſt godly: And thus we ſhall be ſure to walke ſafely, and not fall ſo into ſinne, as wee haue done. It is the counſell of Salomon; *Keepe ſound wiſedome and diſcretion; ſo ſhall they be liſe vnto thy ſoule, and grace vnto thy necke; then ſhalt thou walke in thy way ſafely, and thy ſoule ſhall not ſtumble.* Pro. 3. 21. 22. 23. We muſt giue the wicked the auaint, as Dauid did; *Away from me all yee wicked, for I will keepe the commandements of my God,* Pſal. 119. 115. Where incluſiuely is giuen vs to vnderſtand, that wicked company doe hinder vs from keeping Gods commandements: All which muſt teach vs to hate, and ſhunne all occasions, by which we may be drawne into bad company, which is the bane of our land; We muſt paſſe-by wicked and bad places, and auoid them; and take for our companions, onely ſuch as feare God, and keepe his Commandements, Pſal. 119. 63. *And not to ſuffer any wretch to dwell with vs in our houſes, but to roue them out,* Pſal. 101. 4. to the end.

5. *Ourward Let.*

Laſtly. From others; *Hunting after riches*, and immoderate care for the things of this life; for riches blinde the eyes of men, and cauſe them, through the greedy deſire of them, to fall into manifold miſchiefes; according as the Apoſtle ſpeaketh,

*Concluſionnelle*



*Couetousnesse is the roote of all euill, 1 Timoth. 6. 10.* Againe, he that is wise in his owne conceit, can neuer truely see into himselfe, to examine his waies, and remember his fals; for his owne conceit blindeth him: But such an one is the couetous rich man, that trusteth in his vncertaine riches, as *Salomon* saith; *The rich man is wise in his owne conceit, Prou. 28. 11.* We are therefore to follow the counsell of *Salomon*; *Make not hast to be rich, beware of such a purpose, Prou. 23. 4.* And to practise the Apostles rule, *Having foode and raiment, let vs be therewith content, for they that will be rich, fall into temptations, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition, &c. 1 Tim. 6. 8. 9. 10.* Here we see, what a maiore let Riches are, to this and other duties, that it is a cause rather of many sinnes; yea, while some haue coueted after money, they haue erred from the faith, &c. *ver. 10.* *Salomon* would not desire riches of God, least he being full, should deny God; *Pra. 30. 8. 9.* *Moses* calleth riches, the pleasures and profits of sinne, *Heb. 11. 25.* Signifying, that those which set their hearts vpon riches, and liue without the true feare of God, doe heape vp to themselves the treasures of sinne; and our Sauiour Christ sheweth the miserable estate of rich men, that cast off religion and the feare of God: for, *wae be vnto you rich men, for you haue your consolation, Luke 6. 24.* And thus much of the seuerall Lets, which hinder vs from remembring our fals; both inward lets, and outward, both from our selues and others. Now follow the Signes to know when we remember our fals aright.

of

*Of the true Signes, whereby we may  
know, whether we remember our  
fals. aughts or not.*

*1. Signe.*

**F**irst. If wee remember our fals, as wee ought; we will shew it in newnesse of life, and the grace of regeneration. This is a true signe indeede, and a notable fruit of this effectuall remembrance; and if this followes not, we cannot approue vnto our selues that we haue remembred our sinnes as we should; yea, all our remembrance is in vaine, and no better then hypocrisie, and deceiuing our owne soules, if by remembering our fals, we be not regenerate and become new creatures. We must therefore labour to feele in our selues this alteration, viz. that we are come out of our naturall estate, that we haue, and doe daily mortifie the deedes of the flesh; that we haue crucified our sinnes, that we haue put off the old man of sinne with all his works which are corrupt, and that we haue put on the new man, which is created after God, in righteousness and true holinesse: We must daily more and more die vnto sinne, and rise vp to newnesse of life; that whereas we were giuen ouer vnto this and that sinne, now we loath it, and hate it a thousand-fold more then euer we loued it; we are now toucht in conscience for it, we are sorry for displeasing God, we renounce  
all

all wicked wayes, and our whole endeavour is now, to seeke to please God in all well-doing; that whereas before, nothing could sellith with vs but the vaine pleasures of sinne; yet now in the sight of our falls and misery, we doe so carry our selues, as that our chiefe & onely delight is to feare God, and to walke in his wayes: that as wee consider in our hearts of our euill doings, which formerly we haue liued in; so wee on the contrary, doe wholly set our hearts vpon God, and settle all our affections vpon him, our ioy, delight, desire, loue, and the like: according to the example of godly *Dauid*, in this case: *I called mine owne wayes to remembrance*, there is the duty; and withall, *I turned my feete vnto thy testimonies*, there is the fruit of his remembrance, *Psal. 119. 59.* a sure signe it was effectuell.

2. *Signe.*

Secondly. A continuall striving against all sinne; striving against the occasions of sinne, and the temptations vnto sinne; so to strive as to resist them. The want hereof was a fault in the *Hebrews*, *They did not resist vnto blood, striving against sinne*, *Heb. 12. 4.* Thus did *Paul*; hee considered his sinne, and sinnefull nature, and strived against his sinne; yea, hee had a great combat with sinne, *Rom. 7. 15.* to the end: Contrary vnto this duty, is carnall securitie, to suffer our selues to be overcome with the least temptation, yeeilding consent vnto it. And because our weakenesse is such that wee cannot striue as wee ought, wee are to pray earnestly for the helpe of the spirit, which may helpe our infirmities, *Rom. 8. 26.* It is a common saying, *A burnt childe*

childe dreads the fire; and a Bird once ensnared and escaping, will be very staid of coming there againe; So should we doe, if we finde that we haue beene infected with this and that sinne, we must be wary and afraid to commit it againe, abstaining from all appearance of euill, and strue to resist it.

3. *Signe.*

Thirdly. Not to endure sinne in others; but to reprove it, and rebuke it: A true conuerted Christian, desireth that all others may be like himselfe; hee is no sooner brought to a true sight of his sins, and humbled for them, but he wisheth all others were so; and considering in himselfe the vilenesse and odiousnesse of sinne, he doth pittie the case of those that liue in it, and therefore doth labour, by al Christian admonition and reprehension to draw them from it: This is a sure signe, that our owne sinnes are loathsome in our owne eyes, that when we are conuerted we doe labour to strengthen our brethren. This Christian affection was in *Paul*, speaking before King *Agrippa*. *I would to God, that not onely thou, but all that heare mee, were not almost, but altogether Christians.* Acts 26. 29. The like was in *Moses*; who wilht, that all Gods people could prophetic, *Numb. 11. 29.* It was the commendation of the Church of *Ephesus*, *not to beare those which were euill,* *Reuel. 2. 2.* not hating the person; but the sinne. This godly zeale, not onely to hate sinne in our selues, but to loathe it in others; is a true signe of this remembrance; And on the contrary, to cherish sin, to back or smooth others in their sinne, to proueoke them vnto sin, to giue consent vnto their sin,

giuing

giuing them euill example, or ill counsell, and not to reprove sinne, is a manifest signe of a wicked and vngodly man, that seeth not into the nature, and danger of sinne. Therefore saith *Saleman*. *An vniust man* (namely, as he is vniust) *is an abomination to the iust*, *Prou. 29. 27.*

4. *Signe.*

Fourthly. An hungering and thirsting desire after holy duties; as invocation and calling vpon Gods name, hearing the Word, conference with the godly about saluation, especially with good Ministers, and neuer to thinke our selues well, but when wee are occupied about some holy exercise or other; yea, in the particular workes of our calling to vse holy meditation; that so wee may leaue no gap open for any of the diuels assaults; being burnd with our sinnes, and desirous to be eased of the load of them; being weary of them and desirous to be refreshed; desirous to haue sinne pluckt out of vs, and the graces of Gods spirit to be planted in our hearts, together with the vse of all good meanes hereunto. This is a notable signe of a true Conuert, and of one that hath searcht himselfe to the bottome; *For, all that are freed from sinne, and become seruants to God, haue their fruit vnto holinesse, Rom. 6. 22. And that those which are truly dead to sinne, cannot liue any longer therein, verse 7.* Thus, when *Dauid* remembred hee powred forth his soule in praier, and grieve for sinne, as, *Psal. 42. 4.*

5. *Signe.*

Fifthly. A daily increase in grace. The godly man who in the sight of his sinnes, is througly toucht in conscience

conscience for them, and haue tasted of the sweetness of Gods graces, is brought to a loathing and detestation of his sinnes, yea he beareth such a deadly hatred vnto them, that now nothing will digest with him, but the graces of Gods holy spirit; which carry with them such a wholesome saueur & sweet relish, that the more hee hath, still the more grace hee desireth; as the Apostles cryed out, saying, *O Lord increase our faith, Luke 17. 5.* and the father of the possessed; *I beleeue, Lord help my vnbeliefe, Mar. 9. 24.* We must be like young infants in this kinde, who so soone as they be borne, desire and long for the mothers breast, or else, it is a signe that they be either dead, or like to dye: Even so saith Saint Peter; *As new borne babes, desire the sincere milke of the word, that ye may grow thereby, 1 Pet. 2. 2.* Which if we doe not, it is a most certaine signe that wee are yet dead in sinne, and not regenerate by the word, and spirit. A true Conuert, cannot willingly stand at a stay in grace, *but is zealous of good workes, Tit. 2. 14.* He is a violent man, earnest and forward for good things, and neuer thinkes hee hath inough, but when he doth his best, still he confesseth himselfe, *an vnprofitable seruant, Luke 17. 10.* according to that saying; *The Kingdome of God suffereth violence, and the violent take it vnto them by force, as Math. 11. 12.*

#### 6. Signe.

Sixtly. A true inward shame for sin past, and present. When the Prophet from God, or rather God himselfe, had made mention of the remembrance of our waies, how it should be with loathing,  
he

hee presently exhorteth to this shame, saying, *Be ashamed and confounded for your owne waies, Ezech. 36. 31.* Teaching that the true remembrance of our waies, and searching of our selues, must be ioyned with a true inward shame, and that we must be cast downe and confounded in our owne sight for all our wicked doings. The Publican was ashamed of himselfe in regard of his sinne, whereupon he would not looke vp to heauen, accounting himselfe most vnworthy of the least mercy at Gods hand, and indeed it is impossible that a man can come to true repentance, though after a sort hee may thinke of his falls, now and then, vnlesse this shame be inwardly wrought in his heart; And therfore this is noted particularly, as a property of a most wicked and prophane man, as the Prophet speaketh; *The vnjust knoweth no shame, Zephani. 3. 5.*

*7. Signe.*

Seauently. *A daily performing of the workes of sanctification.* There are a number that deceiue themselves, about their estate in which they are; thinking that their waies are right, when God knowes, they are the paths that leade to hell; they boast of their supposed good; when indeede it is nothing but a meere delusion of the Diuell, to blinde the eyes of their mindes, to make them seeme that which they are not: They boast and bragge of justification, and yet liue without sanctification: Such people are out of the way, and all this while they doe nothing else, but deceiue their own soules; for he that is justified, is also sanctified: and after justification, there wil follow sanctification. Wouldest



dest thou then know, whether thou hast thoroughly and effectually remembred thy fall's, and art conuerted, and that God hath justified thee, in pardoning and forgiuing thee all thy sinnes, and acquitting thee from the guilt & punishment of thy sinnes, and that God doth accept of thee through Christ as righteous before him, and that thou shalt neuer be condemned for any sinne; (*for all these follow the effectuall remembrance of our falls,*) then examine thy sanctification? Doest thou liue in the continuall practise of good workes, both of piety towards God, & charity towards men? Doest thou leaue rhine owne waies, and walke in the waies of God? Doest thou vse all good means to come to saluation, and auoide all occasions which might draw thee to destruction? In a word, doest thou deny thy selfe, and wholly resigne vp thy selfe to be guided by Gods spirit in all things? Then thou art sanctified, and so maist approue thou art justified, else not. *Rom. 8. 1. Now there is no condemnation, to those which are in Christ Iesus;* (there is justification;) *who are such, as walke not after the flesh, but after the spirit;* there is sanctification. It is the end of our new Creation, and second birth, which God hath ordained, *viz. To walke in good workes, Ephes. 2. 10.*


## 8. Signe.

Lastly. In a word, vterly to renounce all sin, to hate loathe, detest, & abhor it, so as to haue nothing to doe any more with it, but to vow and resolue against it; and so to leaue it, and forsake it, and daily more and more to be out of loue with it, and our selues.

selues for it, is a most true signe of him that hath rightly searched himselfe, and is truly conuerted; and such a man shall obtaine mercy at Gods hand in this world, and euermore mercy in the world to come, *Pro. 28. 13*. And thus much of the Signes; Now of the Reasons.

*Of the seuerall Reasons and Motiues to stirre vs vp to a serious and diligent search of our selues, and a speedy Remembrance of our Falls.*

*1. Reason.*

 *I*rst. The Excellency of it. It is the wisdom of the prudent to vnderstand his way, saith *Solomon, Pro. 14. 8*. Yea, by this we may approue vnto our selues, that God is our God, and we are his people, thā which nothing is more excellent: For, blessed is the nation, whose God is the Lord; and the people, whom he hath chosen for his own inheritance, *Ps. 33. 12*. yea, happy is that people, that is in such a case, yea happy is that people, whose God is the Lord, *Ps. 144. 15*. Now, that those, who so remember their falls to leaue them, and forsake them, & come out of them, are such a blessed people, appeareth by the words of Saint Paul: *I will be their God, and they shall be my people; wherefore come out from among them, and be ye separte, saith the Lord, and touch no vncleane thing, and I will receiue you, and will be a father vnto you, and ye shall be my sonnes and daughters, saith the Lord Almighty; 2 Cor. 6. 16, 17. 18*. This excellency appeareth in the Parable of the lost Sheepe; that the

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man reioyced more in finding that one, then in all the rest: *I say vnto you, likewise ioy shall be in heauen, ouer one sinner that searcheth himselfe and repenteth, more than ouer ninety and nine iust persons, which need no repentance, Luk. 15. 7. There is ioy in the presence of the Angels of God, ouer one sinner that repenteth, ver. 10.* as in the Prodigall sonne, being come home to himselfe, and repenting, it afterward appeareth.

2. Reason.

1.

Secondly. *The profit of it.* First, it remoueth the anger of God from vs, and procureth his mercy and blessings vnto vs; as in the example of *Iob*, we may plainly see it: For, *Iob* being a long time afflicted in a most grieuous manner, at length hee searcheth himselfe, and found that he had not done wisely in many things, wherefore hee abhorred himselfe, and repented in dust and ashes, and God accepted him, remoued his punishing hand from him, and instead of his pouerty, did double his former estate, and blessed his latter end more then his beginning, *Iob. 42. 6. to 12.* This appeareth also in the fathers entertainment of his prodigall sonne, and the gracious receiuing of him, vpon his true repentance, which followed the serious calling of himselfe to account, how he had liued, *Luke 15.* signifying by this Parable, how ready and willing God is for our good, and how gracious hee is to receiue all such, as in the sight of their sinnes submit themselves vnto him.

2.

Secondly. *The profit* appears in this, that it obtaineth forgiveness and pardon, of all our sinnes,

in

that they shall neuer be laid to our charge, neither in this world, nor in the world to come; then which, nothing is more comfortable to a Christian soule: *Because the wicked man considereth, and turneth away from all his transgressions, which he hath committed, he shall saue his soule alive, he shall not die, (namely, the second death,) he shall surely liue, Exech. 18. 27. 28. All his transgressions that he hath committed, they shall not be mentioned vnto him, as, verse 22.*

3.

*Thirdly.* This profit appeares in this; that it continually procureth at Gods hand, increase of grace; for the more we truly see into our selues, the more we are cast downe before God, the more lowly in heart, the more vile in our owne eyes, and the more humble: And the more humble we are, the more grace doth God bestow vpon vs: For, *God giueth grace to the humble, 1 Pet. 5. 7. And to him that hath, shall be giuen, and he shall haue abondance, Mat. 25. 29.* As we may see plainely, in the example of *Paul; who was before a blasfemer, a persecutor, and iniurious; but he obtained mercy, and the grace of God was exceeding abundant towards him; 1 Tim. 1. 13. 14.*

4.

*Fourthly.* It bringeth vs to eternall life and happiness, in the kingdome of heauen; for besides that it is a meares to come to true repentance, which is the path-way to heauen; it is also a meares to come to all other graces, which doe accompany saluation; it is the beginning of all grace; for we cannot know God, till we first know our selues; we cannot beleeue in God; and be perswaded of

his



his mercy, vntill we search our hearts, and know our owne miserie; we cannot loue God, till wee be out of loue with our selues; we cannot hope in God, till we despaire in our selues; but by a diligent and serious examination of our selues, and a due consideration of our miserable and sinfull estate, we attaine to all those graces, and to life eternall it selfe. Let every man call to minde his calling and the time thereof, and our conscience cannot but witnesse, that the first steppe vnto conuersion, was our searching of our selues, and the remembrance of our fals; every mans heart will tell him this; and so comming to true conuersion, we are saued: For we neuer read of any one, that truly humbled himselfe before God in the sight of his sinne, and repented from the bottome of his heart, that God did euer reiect, were his sinnes neuer so great, neuer so many.

### 3. Reason.

#### 1.

Thirdly. The necessitie of it. *First.* Besides that without it, we cannot come to repentance and amendment of life; the want of it, is the cause, why we runne headlong into all manner of sinne, liuing in sinne, without all feare of God, or remorse of conscience: *Because no man saith, What haue I done? every one turneth to his course, as the horse rusheth into the battell, Ier. 8. 6.*

#### 2.

*Secondly.* This necessitie appeares thus; because the true searching of our selues, and remembrance of our fals, doth distinguish vs, from wicked and lewd



lewd men; it putterh a difference betweene the childe of God, and the limme of the Diuell; for it is a true signe of a wicked and vngodly man, not to know himselfe, or see into himselfe, and search wherein he offends; *The way of the wicked, is as darknesse; they know not at what they stumble, Pro. 4. 19. They consider not that they doe euill, Eccles. 5. 1. They see not, nor know, that they may be ashamed, Esay 44. 9. The vnjust knoweth no shame, Zeph. 3. 5.*

3.

*Thirdly.* Those that follow their owne wayes, and will not see into themselues, to see how it is betwixt God, and them, but goe on in sinne, trusting to themselues, and leaning to their owne spirit, are accursed of God; according as the Prophet *Jeremiah* speaketh: *Woe vnto the foolish Prophets, that follow their owne spirit, and haue seene nothing, Jerem. 13. 3.*

4.

*Fourthly.* Without this; in all the parts of Gods seruice and worship; as hearing the word preached or read; in praying vnto God, in receiuing the Sacraments, and such like; *We doe but offer the Sacrifice of fooles, for they consider not that they doe euill, Eccles. 5. 1.* We cannot build safely, because we lay not a good ground: so we cannot performe any duety aright vnto God or man, except we lay this ground, first to remember our fals, and know our selues effectually; that of our selues wee cannot choose but doe euill. The Church of God praying to be directed to Christs flocke, first confesseth her deformitie, which she saw to be in her; laying, *I*

*am blacke, but comely; and looke not vpon me because I am blacke, Cant. 1.5.7.* Blacke in regard of sinne, comely in regard of grace: here was a hopefull remembrance, *blacke, yet comely;* and a humble remembrance, *comely, yet blacke.*

4. Reason.

Fourthly. Vnlesse we remember our sinnes, to grieue for them, and turne from them, and daily watch against them; the Lord will hereafter remember them, to punish them, and vs for them, in that lake which burneth with fire and brimstone, neuer to be quenched. Let men belecue this, as they please; let them follow their owne hearts lusts, their owne waies, and walke after their owne imaginations: Let them cheare vp themselves, in the dayes of their youth, and walke in the sight of their eyes: Let them neuer looke so strictly into themselves, nor remember their fals, but liue in their pride, couetousnesse, vncleannesse, liuing in drunkennesse, whoredome, swearing, and the like; *But know, that for all these things, God will bring them into iudgement, Eccles. 11.9. There shall be a day of reckoning, a day of an account, and then, woe, woe, and a thousand woes shall be to all such, as haue liued so lewdly and dissolutely in their sinnes, and flattered themselves in their villanous courses, and perswaded themselves for all that, their case should be well enough; for when the righteous shall goe into life euerlast, all such wicked wretches shall goe away (God knowes with heauy hearts, with weeping eyes, and gnashing of teeth, with wringing of hands, with horrible and fearefull screeching, with howling and yelling,*

yelling, wishing they had neuer beene borne) into  
euerlasting punishment, *Matth. 25. 46.* For, there is not  
any sinne, but God taketh speciall notice of it, he  
seeth it, markes it, and obserues it, and will remem-  
ber it, to reward it most sharpely and seuerely; Gods  
eyes are vpon all our waies, they are not hid from his  
face, neither is any iniquitie hid from his eyes; and the  
Lord will recompence the wicked mans iniquity and sin,  
double and treble, *Ier. 16. 17. 18.* Yea, there is no  
sinne, in darke corners, so secret, but God seeth  
it, for, the darknesse and the light to him are both alike,  
*Psal. 139. 12.* And thus saith Salomon: The wayes of  
a man are before the Lord, and he pondereth all his do-  
ings, *Prov. 5. 21.* Thus Dauid confelleth, Thou com-  
passest my path, and my lying downe, and art acquainted  
with all my waies: There is not a word in my tongue, but  
thou O Lord knowest it altogether, *Psal. 139. 3. 4.* And  
this be said of the Reasons.



A louing Admonition to all true hearted Christians, perswading them to a carefull practise of this Remedie.



Having finished this Treatise, I doe earnestly desire thee, good Christian, who so euer thou art, knowne, or vnknowne, to lay these things to heart most diligently, thinke of them seriously, meditate in them continually, remember them carefully, and practise them effectually; not esteeming them as matters indifferent, which may be done or not done, but as points necessary. *Ponder therefore the path of thy feete, and let all thy wayes be establisht, Pro. 4. 26.* Trust not presumptuously to thine owne strength; But, though thou thinkest thou standest, take heede lest thou fall, *1 Cor. 10. 12.* And, make straights paths for thy feet, lest that which is lame be turned out of the way, but let it rather be healed, *Heb. 12. 13.* Abhorre that which is euill, and cleaue to that which is good, *Rom. 12. 9.* Let your way wherein you walke, be the path of Gods commandments, and hate euery false way, *Psal. 119. 32. 104.* Turne not to the right hand, nor to the left; remoue thy foote

so ste from euill, *Pro. 4.27.* Abstaine from all appearance of euill, *1 Thes. 5.22.* And, what so euer things are true, honest, iust, pure, louely, of good report; if there be any vertue, and if there be any praise, thinke on these things, and doe them, *Phil. 4.8.* And that thou maist doe all this the better, embrace this counsell of Christ himselte, Remember from whence thou art fallen, *Reuel. 2.5.* And of the Prophet; See thy way, and know what thou hast done, *Ier. 2.23.*

Numbers } Thus if thou wilt obey Gods commandement, thou shalt be guiltles before the Lord.  
32.22.23. } But if thou wilt not doe so, behold thou hast sinned against the Lord, and be thou sure, thy sinne will finde thee out.

*Nosce teipsum, ut Deum noscas. i. e.*

Know well thy selfe, thy wretched state,  
sinnes number, greatnesse, end;  
So maist thou come to know thy God,  
and life learne to amend.

*And thus much of this Treatise.*

The



The third generall Preseruatiue,  
*Namely,*  
 The Feare of God.

*The Prooffe.*



That the true Feare of God, is a  
 foueraigne preseruatiue against  
 all sinne whatsoeuer; and the  
 want of it a maine cause, why  
 sinne is so commonly com-  
 mitted, it is thus proued. First.  
 By testimony from holy Scrip-  
 ture. *By mercy and truth, iniquitie is purged; and by  
 the feare of the Lord, men depart from euill, Pro. 16.6.*  
*The feare of the Lord is a fountaine of life, to depart  
 from the snares of death, Prou. 14.27. A wise man  
 feareth, and departeth from euill, verse 16. The feare  
 of the Lord is to hate euill, Prou. 8.13. Feare the Lord  
 and depart from euill, Pro. 3.7.* Secondly. By Exam-  
 ples. When Pharaoh King of Egypt commanded  
 Shiphrab and Puah, being the Hebrew midwiues, to  
 kill all the male children as soone as they were  
 borne; the Mid-wiues did lawfully disobey this  
 wicked command of the King, and saued those  
 children

children aliue, because the feare of God was in their hearts: But the Mid-wines feared God, and did not as the King of Egypt commanded them but saued the men children alive: *Exod. 1. 17.* Joseph through the feare of God, resisted the wicked temptation of his vnchast Mistris, tempting him to adultery, *Gen. 39.* On the contrarie, the want of the true feare of God, is a maine cause of sinne. *Abraham* the father of all the faithfull, being drawne to confesse vnto King *Abimelech*, that *Sarah* his wife was his sister, and the King minding to make her his wife or concubine, intelligence was given by God to the king that she was *Abrahams* wife, and if the King restored her not, he and all his should surely dye: and asking *Abraham* what hee meant to say that she was his sister; *Because I thought* (saith he) *surely the feare of God is not in this place,* *Gen. 20. 11.* This people hath a reuolting, and a rebellious heart, they are reuolued and gone, for they say not in their hearts, *Let vs now feare the Lord,* *Ier. 5. 23. 24.* Thus *Iudah* feared not, but went and plained the Harlot, *Ier. 3. 8.* And if the question be moued, what is the cause of all sinnes that reigne in the land? The Answer must be this, *because the feare of God is not in this and that mans heart.* And therefore saith *Moses,* *God is come to proue you, and that his feare may be before your faces, that ye sin not,* *Exod. 20. 20.* And thus much for the Proofs.

*Of the Remedie it selfe, Feare God.*

**I**N this duty, as in the former, I obserue three points. *First,* what is the true feare of God. *Secondly,*



*Secondly*, what we are to feare in God. *Thirdly*, by what meanes we may attaine to this feare: and of these briefly. But first I answere to a question, and resolue this doubt following.

**Obiection.**

*But we are commanded to serue God without feare, Luke 1.74. And perfect loue casteth out feare, and he that feareth, is not made perfect in loue, 1 Iohn 4.18. And, we haue not receiued the spirit of bondage againe to feare, Rom. 8.15. From these places it seemeth, that we must not feare God.*

**Answer.**

I answere. Feare is twofold; Seruill and slauiſh; Filiall and sonne-like feare: Those former places are vnderstood of the seruill feare, which alone is in the wicked, but not of the filiall feare, which is so often commaunded, and is onely in the godly; and of this filiall feare I entreate.

**1. What is the true feare of God?**

The true Feare of God, is the gift of God, wrought in the hearts of his chosen, by the spirit of God, which causeth in vs an holy care to please God in all things, and a reuerent feare to displease him in any one thing, proceeding from true loue which we beare vnto him. In this absolute definition, for our better conceiuing of it, obserue these seuerall branches.

**First.** It is the gift of God, as euery good thing is, *Iam. 1.17. I will (saith God) make an euerlasting covenant with them, that I will neuer turne away from them*

them to do them good, but I will put my feare in their heauis that they shall not depart from mee, *1er. 32. 40.*

From which place three things may be obserued,

1. That the true Feare of God, is the gift of God;
2. It is a notable meanes to keepe vs from sinne,
3. It makes vs perseuere vnto the end, neuer to fall away from God, either Finally, or Totally.

2.

Secondly. It is proper only to the Elect. The *Seruill Feare*, which is onely a feare of the punishment, is in the most wicked man; but the true *Filiall Feare*, is incident onely to the Elect, and is not in the wicked; for, if it were in the wicked, then all should be saued; for in whomsoever this true feare of God is, they cannot depart from God finally and totally, as hath beene shewed. But the Prophet *Dauid* cleareth this point notably, speaking of the wicked, and the filiall feare. *There is no feare of God before their eyes, Psal. 14. 7 and Rom. 3. 18.*

3.

Thirdly. It is a worke of the Spirit; Euery good thing in vs is a worke of the Spirit; according as God speaketh by the Prophet, *I will put my Spirit within you, and so cause you to waile in my statutes, Ezech. 36. 27.* So the Apostle *Paul* speaking of spirituall gifts, sheweth plainly that all come from the spirit. *But all these, worketh that one and the selfe same spirit, 1 Cor. 12. 11.* Thus it is called in Scripture, *The spirit of the feare of the Lord, Esay 11. 2.*

4.

Fourthly. It causeth in vs a care to please, and feare to displease God in all things. Herein 3. things are

are obseruable, 1. It makes vs afraid to sin, least we displease God, and keepes vs from euill, yea, *the feare of the Lord tendeth to life, and he that hath it shall not be visited with euill, Prou. 19. 23.* 2. It stirreth vs vp to vse all good meanes to please God in newnesse of life, it worketh in vs trembling, as being afraid euen in the best actions, that we doe them not so well as we should, as *Danid* speaketh, *My flesh trembleth for feare of thee, Psal. 119. 120.* 3. This is not in some one thing or few things, but in all things. *Danid, had respect to all Gods commaundements, Psal. 119. 6.* And professeth himselfe a companion of all that feare God, and keepe all his precepts, *verse 63.*

5.

Fifthly. This feare proceedes from true loue; hat because we loue God, therefore we feare him, for though loue casteth out feare, *and there is no feare in loue, 1 Iohn 4. 18.* as I haue said, it must be vnderstood of seruill feare; but the true filiall feare, and loue, are inseparable companions, neither can one be without the other; and vnlesse we loue God vnfeignedly, we cannot feare him vprightly.

From all this we may see a plaine difference betweene the true Filiall feare of God, and the Seruill and slauiſh feare. The difference appeareth in these points; 1. The Filiall feare, keepeth vs from finall falling away, but the seruill doth not. 2. The Filiall is onely in the godly; the Seruill in the wicked. 3. The Filiall is a peculiar gift of the spirit, so is not the Seruill. 4. The seruill worketh not those effects in the heart which the filiall doth. 5. The filiall feare is ioyned with loue, but there is no seruill feare in loue.

Obiection.

*Obiection.*

But the object of feare is euill; and not good; and thus euill is not the present, but future euill to come, either imminent euill, or is not far off; but God is not euill, but most simply, and absolutely good, yea goodnesse is selfe; therefore it is not meete or conuenient for vs to feare God.

*Answer.*

I answered. The proper object of feare is euill to come; for we doe not properly, and by it selfe, feare that which is good, as it is good; & yet accidentally, feare respecteth that which is good; either as that good which we loue, may by euill be taken away; or, as that good, by the power and vertue of it, may inferre euill vpon vs; & thus it may be truely verified, that in good we feare euill, and in euill good. Thus, feare respecteth both euill and good; Euill properly and by it selfe; Good, by accident. So, to speake properly, as God is most good, kinde, louing, mercifull, is not properly feared, but as he is omnipotent, and most iust, able to inflict many punishments vpon vs, & to punish our sinnes, with which he is angry.

*Obiection.*

But to feare Gods punishments, is seruill and slavish feare, which is in the most wicked man, neither alone doth it auaike vnto saluation.

*Answer.*

I answered. To feare the punishment onely, and not the offence of God, and the punishment more than the offence, is seruill feare, and agreeth not with Gods children; but to feare the punishment

with the offence, the offence being feared in the first place, and most, is incident to the Elect, and none but them; and is no seruill, but filiall feare, as in *Iudas*, and *Peter*; both these feares doe appeare: the Seruill in *Iudas*, Filiall in *Peter*.

Hence we may obserue, the right way, how to iudge of the true filiall feare. For he that doth feare the offending of God by his sinne, and is more afraid to offend him, and to displease him, than to be punished by him, and is more grieved for the euill of the fault, than for the euill of punishment to come, this man hath a true filiall feare, and may assure himselfe hee is Gods childe, it being a property belonging onely to the children of God; and so by the contrary; wee may iudge of seruill feare.

*Question.*

*Whether is seruill feare altogether in vaine, and unprofitable, to the seruing and worshipping of God?*

*Answer.*

*Answer.* As it is considered by it selfe alone, it is no part of diuine worship, for it is not of loue; yet God doth not altogether forbid it, yea, he doth require it, as being a legall preparatiue vnto good, and a certaine beginning of it, and so is profitable to introduce Charity into our hearts, and to obtaine Piety, by which piety God is truly worshipped. The Needle goeth into the cloath, not to abide there, but to bring in the thread, which remaines: so seruill feare is not simply euill, but profitable to bring the other; but of it selfe alone, it is no part of Gods worship, as *Augustine* saith.

2. What we must remember to feare,  
concerning God.

1.

First. We must feare God, least we offend him by our sinnes, and so thereby doe abalienate, and estrange our selues from him; Wee must feare the offence of God by our sinnes, and this in the first place. Of which feare Saint *Paul* speaketh, *Worke out your saluation, with feare and trembling, Phillip. 2.12.* Here the Apostle willeth vs, to cast off all carnall security, and pride of heart, and to humble our selues vnder Gods hand, fearing least wee offend God by our sinnes, in doing euery best actions; for we of our selues cannot doe any good thing, but we shall sinne: *For, there is not a iust man vpon earth, that doth good, and sinneth not, Ecclesiastes 7.20.*

2.

Secondly. We must feare the anger of God; and through this feare, to shun all occasions, whereby we may be drawne to procure Gods displeasure, and prouoke him to anger: Therefore Gods terrible threatning, so often mentioned in Scriptures, must be as so many Sermons to moue vs to feare God, to giue him reuerence, and stand in awe of his maiesty; We are commanded to feare the sword of the Magistrate, *Rom. 13.* much more Gods owne. *The feare of an earthly King, is as the roaring of a Lyon, Prou. 20.2.* And the Kings wrath is as the roaring of a Lyon, *Prou. 19. 12.* The wrath of a King is as messengers

messengers of death, *Prou. 16. 14.* How much more terrible is the wrath of almighty God, the King of Kings, and to be feared aboue all the Kings in the world. For, *if his wrath be kindled, yea, but a little, Blessed are all they that put their trust in him, Psalme 1. 12.*

Thirdly. We must feare Gods iudgements, either generall or particular, vpon our selues, or others; and his punishments to come, and imminent, either vpon soule or body. *My flesh trembleth for feare of thee, and I am afraid of thy iudgements, Psal. 119. 120.* If thou doest euill, be afraid, viz. of the punishment attending that euill, *Rom. 13. 4.* Feare him, which after he hath killed, hath power to cast both soule and body into hell; I say vnto you, feare him, *Luke 12. 5.* We should be like children, if the father beares one, all the rest tremble, & fall to crying. God complaineth of the want of this; that though God had afflicted them with many punishments, yet they feared not, nor grieved: *Thou hast stricken them, but they haue not grieved, Eccles. 5. 3.* Herein many come short of the Diuels, for they beleeue and tremble, *Iam. 2. 19.*

Fourthly. We must feare Gods withdrawing & with-holding his grace from vs, and so leaue vs to our selues; which if hee doth, then woe be vnto vs; and therefore when God doth offer the meanes of saluation, bestoweth his blessings, and giueth vs his graces, we are to acknowledge them as high fauours, and great mercies of God, and so to vse them, and imploy them to Gods glory, least hee takeeth them



them from vs: wee are to feare least through our vnthankfulnesse, & abuse of them, he withdraweth his grace from vs, and so suffer vs to fall into manifold sinnes and wickednesses, and so loose both his fauour here, and saluation hereafter. *Blessed is that man that thus feareth alway, Pro. 28, 14.* God hath dealt so with many, as the Iewes, wee are to feare, least he doth so to vs, we deseruing it as wel as they.

5.

Fiftly. We are to feare the omnipotent power, the infinite might and maiesty of God, and his omnipresence. *Feare yee not me, saith the Lord? Will ye not tremble at my presence? &c.* describing the power of God, *Ier. 5. 22. We are to feare the powers,* (both superiour, as Kings, & Princes, & inferiour Magistrates,) *Rom. 13. 3.* much more the mighty power of God, from whom all these powers come: for, *the powers that be, are ordained of God, Rom. 13. 1. Tremble thou earth at the presence of the Lord, at the presence of the God of Iacob, Psal. 114. 7.* And being perswaded of this powerfull presence of God, wee are not to feare what euill any can doe vnto vs, either men or diuels. Thus *Dauid* applying this in particular to himselfe, saith; *Though I walke through the valley of the shadow of death, I will feare no euill: for thou O Lord, art with mee, &c. Psal. 123. 4.*

6.

Lastly. We must feare the voyce of God, speaking to vs out of his word; that is, tremble and quake at hearing of it, reuerencing the same as the holy ordinance of God: and on the contrary, to be afraid of the iustice of God in remouing his

Gospell from vs, which vpon contempt and abuse on our parts, he hath threatned. This feare of God in his word is often required; and therefore saith God, *To this man I looke, euen to him that is poore, and contrite in spirit, and trembleth as my words, Esay 66.2 But if we will not hold fast Gods word to the end, we may loose our crowne of glory, as, Reuel. 3. 11.* And this be said of the second Point.

3. *What are the Meanes, by which we may attaine to this true feare of God.*

\* 1. *Meanes.*

**F**irst. We must daily thinke of, and be fully perswaded of the glorious and continuall presence of almighty God; that wheresoever we are, and whatsoeuer we thinke, speake, or doe, God vnderstands it, knoweth it, & beholdeth it: Our thoughts; *God vnderstandeth all imaginations of thoughts, 1 Chr. 28.2.* Our words; *There is not a word in my tongue, but thou O Lord knowest it altogether, Psal. 139. 4.* Our deedes, in publique, and secret; *The eye of the Lord is in euery place, beholding both the euill, and the good, Pron. 15.3.* This consideration and perswasion, we ought all to labour for, it being a notable meanes to worke true feare in our hearts; according to that saying of God himselfe, *Will ye not tremble at my presence? Ier. 5.22.* Shewing plainly, that if we feare not God, it is, because we doe not rightly consider of his glorious presence.

2. *Meanes.*

## 2. Meanes.

Secondly. We must daily remember, and recall to minde, the great and terrible day of Gods iudgement. *Feare God, and keepe his commandments*; there is the dutie; *For God shall bring euery worke into iudgement, with euery secret thing, whether it be good, or euill, Eccles. 12. 14.* there is the ground of that duty: *Paul* (preaching before the gouernour *Felix*, and *Drusilla* his wife) reasoned most of the iudgement to come, at which, *Felix*, (though an heathen) trembled, *Acts 24. 25.* The *Diuels* (in remembrance of this day) beleene and tremble, *Iam. 2. 19.* The Prophet *Habakkuk*, did but heare of Gods iudgements to come, and was moued with a reuerent feare. *When I heard, my belly trembled, my lips quivered at the voice, rottenesse entred into my bones, and I trembled in my selfe, Hab. 3. 16.* Righteous *Noah*, hearing the iudgement of God so strange, and vnwonted, threatned against the sinfull world, that God would destroy and ouerthrow the whole world with water, *was moued with a true and reuerent feare of God, Heb. 11. 7.* Shall men thus feare at Gods temporall iudgements? Shall not we much more feare at Gods eternall iudgement? Shall we come behinde the Heathen, and short of the *Diuels* themselues, as many Atheists doe? God forbid. Nay, it cannot be, but if we seriously thinke of that great and notable day, but wee shall feare and tremble exceedingly; and this is inioyned vs strictly in the word; *If ye call on the Father, who, without respect of persons, iudgeth according to euery mans worke, passe the time of your sojourning here in feare, 1 Pet. 1. 17.*

3. *Meanes.*

Thirdly. We must vse seruient Prayer vnto almighty God, and that daily, humbly beseeching him of his infinite goodnesse and mercy to beget and worke in our hearts this holy feare; for it is the gift of God. *I, saith God, will giue them one heart, and one way, that they may feare me for euer: I will put my feare in their hearts, that they shall not depart from me, Jer. 32. 39. 40.* Here wee see it is a proper gift and worke of God himselte, and we must not thinke to haue it, vnlesse we vse the meanes of Prayer, which God hath ordained to obtaine his blessings and graces; as Saint *James* speaketh. *We haue not, because we aske not, Iam. 4. 2.* Therefore saith *Dauid*, *Write my heart vnto thee, that I may feare thy name, Psal. 86. 11.*

4. *Meanes.*

Fourthly. We must be carefull, to heare wise counsell, and to giue eare to instruction; which the godly, as they ought, at any time, shall giue vnto vs, out of the word, either by publike ministry, or by priuate conference; according as *Salomon* counselleth vs, *Heare instruction, and be wise, and refuse it not, Prov. 8. 33.* Thus if children would heare the instruction of their godly parents, and seruants harken to their religious masters, people to their Ministers, there would be lesse sinne, and more feare of God in our hearts: For, what is the cause of such custome of sinne? Is it not the want of the feare of God? But what is the cause, of so little feare of God? Because men doe not embrace wise counsell, and godly instruction, deliuered either publicly,

likely by the Minister out of the word, or by other our private friends: and hence comes that complaint so common at the Gallowes; If we had harkned to good counsels, and followed the instruction of our friends, we had neuer come to this; then we might haue had the feare of God, and hated these euill courses. Let vs therefore take warning, and labour to follow the counsell of *David*, both in teaching, and learning: *Come ye children, hearken vnto me; I will teach you the feare of the Lord.* Psa. 34. 11. *The King was commanded to read in the law continually, that he might learne to feare God,* Deut. 17. 19.

*And onely two things: Meanes; first God first sheweth*  
 Fifthly. We must labour for true faith; whereby we doe beleue God speaking to vs out of his word, either by promise, or threatning, and to be fully perswaded by faith of the truth of all, though they come not to passe many yeares after. This faith, and full perswasion, is a maine ground of the holy feare of God; and this faith being wanting, true feare must needes be wanting; and so where this feare is not, faith is not. *Noah* beleued the threatning of God, concerning the deluge, though it were to come to passe, an hundred and twenty yeares after, when all the world besides, beleued it not; *and by this faith, was moued with feare,* Heb. 11. 7. And it is no maruell though there be so little feare of God in a number, the reason is, because they beleue not Gods word, but keepe it out of their hearts by vnbeliefe.

*And secondly God sheweth*  
 6. Meanes.

Sixtly. Wee must labour for true and sound  
 repen.

*repentance*; to be humbled in the sight and knowledge of all our sinnes, with godly sorrow, which may continually bring forth in vs repentance to saluation, neuer to be repented of, and this will bring forth feare: for, amongst all the effects which this repentance, and godly sorrow effecteth, this is one: *Behold, this godly sorrow, what feare it hath wrought in you? 2 Cor. 7. 11.* The penitent sinner, feareth to displease God, to disobey his word, or to doe any thing which he knoweth, will not be well pleasing in Gods sight: He seeth himselfe, and considering his owne infirmitie and weaknesse, feareth least God should giue him ouer vnto himselfe: He feeleth the temptation, and feareth, least he be ouertaken with it: Hee perceiueth the least motion, and first beginning of sinne, and with all speede striueth against it, fearing, least in yeelding vnto it, sinne would become his Master, and so our of his true loue vnto his God, is afraid least by committing the least sinne, he should procure the anger of God against him.

7. *Meanes.*

Seauently. We must labour for a full perswasion of the mercy of God towards vs in Christ Iesus; not onely his generall mercy and goodnesse, which is ouer all his workes, but of his speciall mercy to beleeuers; not meaning, that we should feare his mercy, or distrust Gods goodnesse; but so to feare the losse of it, and the bad occasions, whereby we may loose it, as that on the contrary, we doe daily endeauour in the vse of all good meanes, by the consideration of his mercy, to come to true  
and

and sound repentance, which is not onely a right vse of his mercy, but a true effect of his goodnesse. *The goodnesse and long-suffering of God, doth (or at least should) leade vs vnto repentance, Rom. 2. 4.* And therefore saith *Dauid, There is mercy with God, that he may be feared, Psal. 130. 4.* Not so to feare him, as to despaire of his mercy, but because of his mercy towards vs, we out of true loue to him for his mercy, are afraid to displease so good, so gracious, and so mercifull a God, by living still in sinne, which is the abuse of his mercy; for otherwise in the same Psalme, *Dauid saith, Verse 7. Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.*

8. *Meanes.*

Lastly. Wee must labour to know our selues thoroughly, and to see into the depth of our misery, by reason of our sinnes, both in this life, and the life to come; especially the torments of hell fire, which as they are most certaine, so they are endlesse, and remedilesse; and this will bring vs to repentance, and so this holy feare is a speciall part of it; remembring this, *Except wee repent, wee shall all perishe, Luke 13. 3-5.*

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*Of the right Manner, how we must  
truly feare God.*

**T**He right manner of performing the duties of Gods worship, is principally to be looked into, especially



especially in this dutie of the feare of God, which is not onely a principall dutie and part of Gods worship, but is taken for the whole worship of God; as appeareth in comparing Scripture with Scripture; as one place calleth it Feare, the other calleth it Worship. *Esay 29. 13. Their feare towards me, is taught by the precepts of men.* But in *Mat. 15. 9.* it is read thus; *In vaine doe they worship me, teaching for doctrines, the commandements of men.* So againe, *Deut. 6. 13. Thou shalt feare the Lord thy God, and serue him;* and yet *Mat. 4. 10. Thou shalt worship the Lord thy God, and him onely shalt thou serue.* In which sense, it may be hence concluded, that hee which faileth in the right manner of fearing God, faileth in the true manner of Gods whole worship and seruice. This being then so certaine, and the neglect hereof so dangerous, obserue diligently, this Manner following.

1. *Manner.*

First, This feare of God must be *absolute*; that is to say, we must feare God, serue him, and worship him, absolutely, and simply for himselfe; and in this sense he is onely to be feared: neither doe I here exclude euill it selfe, which wee cannot but feare; but I exclude all other efficient causes of euils, what so euer they be; whether Angels, Diuels, men, or any other creatures: Neither againe, doe I absolutely and simply exclude these, for God commandeth vs to feare the Magistrate, Parents, and other superiours, but after a sort I exclude them, *viz.* That no creature in heauen or earth, nor their power, is so to be feared after the same

same manner, as we feare the God of heauen and his power, he is to be feared simply and absolutely for himselfe, but all other creatures, not absolutely for themselves, but for God; and this for two reasons. *First*, God hath an absolute power, and all power ouer vs wholly; not in part, not onely ouer the body, but the soule also, and therefore feare him absolutely, *Matth.* 10. But other creatures haue not this absolute power, neither power of the soule and conscience, but onely a power ouer externall things. *Secondly*, Gods power is by himselfe, and hath it of himselfe, and that of himselfe alwaies; but their power is not of themselves, but of God, therefore they haue it not alwaies, nor as much as they will, but as long and as much as God will; and thus our Sauour Christ told *Pilate*, who boasted of his power, *Thou couldest haue no power at all against mee, except it were giuen thee from above, Iohn* 19. 11. Thus we see, how God is to be feared, *viz.* onely, absolutely, and simply for himselfe, and others for God.

2. Manner.

*Secondly*. We must feare God, *uprightly*; that is to say, we must feare him in truth with all our hearts, without all hypocrisie, without a double heart, we must feare him sincerely, and seriously: This, *Samuell* calleth the good and right way; *I will teach you the good and right way, Onely feare the Lord, and serue him in truth, with all your heart: 1 Sam.* 12. 23. 24. *Now therefore feare the Lord, and serue him in sincerity, and in truth, Iosb.* 24. 14. This is that which the Lord requirerh of vs; *to feare the Lord our God, &c. With all our hearts, and with all our soule.*

*Deut.*

*Deut. 10. 12.* that is, we must feare him vprightly, sincerely, and seriously; The want of this manner, is that which God complaineth of, saying; *But this people hath a revolting and a rebellious heart, they are revolted and gone: Neither say they in their heart, Let vs now feare the Lord our God, Ier. 5. 23. 24.*

3. *Manner.*

Thirdly. This feare of God must be *Practicall*; that is, it must be effectuell and powerfull, to work in our hearts an alteration and change from the former course in Sinne, to leade a godly and Christian life. The effect of this feare must be two-fold; *First*, to draw from vs a forsaking of all sinne, and sinfull courses. *Secondly*, to make vs to cleaue vnto that which is good, louing it, affecting it, especially practising it; and where either of these two effects are wanting, there is no true feare of God; for as we must cease to doe euill, so we must learne to doe well; *Esay 1. 16. 17.* Thus it is set downe in holy Scripture, with both these effects, both in departing from euill, and in following good. *Feare the Lord, and depart from euill, Pro. 3. 7.* So, *Feare the Lord, and keepe his commandements, Eccles. 12. 13.* The feare of God must be before our eyes, that we may not sinne, *Exod. 20. 20.* So, we must feare God, and walke in his waies, *Psal. 128. 1.* Again, the forenamed places doe plainly shew, with many other, that the true feare of God must be practicall; being so often repeated in Scripture: *Feare the Lord and serue him; 1 Sam. 12. 24. Iosb. 24. 14. Deut. 10. 12. Deut. 6. 13.* and, *10. 20. and, 13. 4.* with many other places; shewing that as they are both ioyned together, so in

in practise they must goe together: but he that forsakes not his sinne, nor serues God, is voide of all true feare.

4. *Manner.*

Fourthly. This feare of God must be *hopefull*; that is, it must be mixt with faith in Gods promises, and *hope* of pardon; for as to liue without the feare of God, and not to feare him at all, sauiours of Superstition, Atheisme, and Presumption: So to feare God and yet liue without faith in his mercy, hope of forgiveness, and confidence in his providence, sauiours of slauiish subiection, and tends to desperation. *Indas* had a seruill feare, but he wanted *faith* and *hope*; *Iob*, on the contrary, had the true filiall feare, *Iob* 1.8. yet mixt with hope and trust in God, *that though the Lord killed him, yet he would trust in him*, *Iob* 13.15. Thus the wise man *Salomon*, ioyneth them both together, saying, *In the feare of the Lord is strong confidence*, as, *Prou.* 14.26. This *feare* and *hope* are two inseparable companions; for as there is no true hope, where there is no feare, so there is no true feare of God, where there is no hope: and therefore as *Gregory* speaketh, He presumeth in vaine of his hope, who scorneth to feare God in his workes; So may I as truely say; Hee boasteth in vaine of the true feare of God, who wanting hope and assistance, despaireth of his mercy, and distrusteth his providence; and therefore I say vnto all, as *Dauid* said, *Ye that feare the Lord, trust in the Lord*, *Psal.* 115.11. This is agreeable to that saying, *O how great is thy goodnesse, which thou hast laide vp for them that feare thee, which thou hast wrought*

wrought for them that trust in thee, before the sonnes of men? *Psal. 31. 19.* Shewing plainly, that Feare and trust in God, goe both together, and that those who truly feare God, doe truly trust in him. *Behold the eye of the Lord is vpon them that feare him, vpon them that hope in his mercy, Psal. 33. 18.* As if *Dauid* had beene asked the question, who they are that feare the Lord? Answer is made, viz. those that hope in Gods mercy. This hopefull feare, and fearefull hope, putteth a maine difference betweene the childe of God, and the childe of the Diuell; for as the godly hath both, so the wicked want both; they haue a seruill feare, and an hypocriticall hope, which shall perish; but the true feare of God they haue not, neither can they hope in Gods mercy.

5. Manner.

Fiftly. This feare of God must be, *lovely*, that is to say, it must proceed from *loue*, be continued in *loue*, and end in *loue*. Loue must constraîne vs to feare God; by this loue wee must order our feare; and for this loue, because wee loue, therefore feare him. Without this loue our feare is but seruill; without loue it will be subordinate; without loue it is but an idle, vaine, and vnfruitfull feare: agreeable to the saying of *Saint Paul*, *Though I had all knowledge, faith, and repentance, (whereof feare is one principall effect,) and had not loue, I were nothing, it profiteth mee nothing, 1 Cor. 13. 2. 3.* Therefore I may truly say, where God is not truly loued, he cannot be truly feared. It must be with vs, as with children towards their earthly parents; Children, who are dearely loued of their parents,

are full of feare, not for the punishment which parents threaten against them, but for true loue which they beare towards their parents, so kinde and louing vnto them, they are afraid to offend them, to grieue them, and displease them. When two louers are linked together in loue, they are afraid to displease one the other; not that they simply and properly feare one another, but all is, because they so dearely loue one another: So ought we to feare God, and be afraid to displease him in any thing, he being so gracious and mercitull a God towards vs, because wee loue him, and had rather dye than loose his loue, accounting Gods loue the dearest iewell in the world.

6. Manner.

Sixtly. This feare of God must be abundant and plentiful, that is, wee must feare God greatly and exceedingly; both in regard of his infinite maiesty, as also his presence, might, and power; greatly, in regard of his word and workes: Thus saith *Dauid*, *God is greatly to be feared in the assembly of the Saints*, *Psal. 89. 7.* drawing an argument, in that place, from the greatnesse and mightinesse of God, both in the words going before and after. It was the commendation of the Mariners, *They feared the Lord exceedingly*, *Ionah. 1. 16.* Let none here mistake mee; for I speake not of the seruill feare in the wicked, which is exceeding great, yet not beneficial, but hurtfull; they so feare the future iudgements and punishments, as that they runne headlong to despaire; But I speake of the true filiall feare, which in vs must be exceeding great, both in regard of the

great loue, which we owe vnto God, as also of Gods loue vnto vs, which alwaies hath beene, and still is exceeding great, *Ephes. 2. 4.* *of 7. Manner.* *Seauently.* The feare of God must be pure and cleane, that is, wee must so feare God, as that it may worke in our hearts, purity, cleanness, holiness, sanctimony, and such a delight in these, as we cannot endure that which is contrary, but we doe labour to shun, auoid, and eschew, all occasions of euill. This was *Iobs* commendation, *He feared God, and eschewed euill, Iob. 2. 3.* Here was his cleane and pure feare; and this is according to the saying of the Prophet *Dauid*, *The feare of the Lord is cleane, Psal. 19. 9* in which place the Law of God is called the feare of the Lord, because it teacheth this feare; it is called cleane, because it teacheth that God is to be worshipped in sincerity, with a pure & cleane heart, but where sinne reigneth, and men liue in their sinnes, as bad as euer they did, suffering iniquity to abound, and sinne to get the vpper hand, this true feare is not in that man; for it is cleane, and loueth nothing but cleanness, *For, every euill thing it hateth, and cannot endure it, Prov. 8. 13.*

8. Manner.

Lastly. This feare of God must be durable, that is, it must not be begunne in vs onely for a time, but it must be continued to the end of our daies: we must feare God alwaies, and continually, according to *Dauids* saying, *The feare of the Lord endureth for ever, Psal. 19. 9.* And great reason it should be so, for we are commanded to be constant, and



to perseuere in godlinesse, euen to the end; but this  
 can not be, vnlesse the feare of God be in vs alwaies.  
 Therefore saith God; *I will put my feare in their hearts,*  
*that they shall not depart from me, 1er. 32. 40.* But be-  
 cause this hath relation, not onely to the Manner,  
 but the Time of this feare, I will therefore pro-  
 ceed to handle the Time when we must feare God,  
 and so confirme this point more fully; and thus  
 much of the *Manner*.

*Of the most fit Time when we must*

*Feare God.*



He Time of this Feare may be considered  
 two waies.

viz. { *Generally.*  
       { *Particularly.*

*1. Generally.*

The Time in *Generall*, is the whole time of our  
 life, *i. e.* wee must feare God in our youth, middle  
 age, and old age, euen vnto our death, and in death.  
 This is that which God himselfe requireth of vs,  
 complayning of the contrary: *O that there were*  
*such an heart in them, that they would feare mee, and*  
*keepe my commandments alwaies, that it might be well*  
*with them, and with their children after them for euer!*  
*Deu. 5. 29.* It is the special commandement of God,  
*that wee should feare the Lord our God, for our good*  
*alwaies, Deu. 6. 24.* which word (*alwaies*) in these  
 places, signifieth not onely continuance after wee  
 haue begun to feare; but it intimateth thus much,

that wee must beginne in our young yeares, be-  
times, and so all our daies to liue in the feare of God,  
and not to post it off till olde age, as a number doe,  
spending all their other time in riot, and all man-  
ner of prophanesse; It is long ere they beginne,  
yet at length they bethinke themselves, and so are  
afraid to sinne as they haue done; but a number  
of such neuer leave sinne, till sinne leaues them,  
whose cases are pittifull and lamentable: It is true  
which is said, better late than neuer; So it is  
as true, that late feare, and late repentance is not  
alwaies true. This generall time, *Dauid* doth well  
describe, saying, *They shall feare thee, as long as the*  
*Sunne and Moone endure, throughout all generations;*  
that is, alwaies and for euer, *Psal. 72. 5.* Wee must  
giue our selues ouer as it were vnto this feare of  
God, continually vsing all good meanes to keepe  
vs in this feare; that all of vs ioynly, and each one  
in particular may truly say with the Prophet *Da-*  
*uid, O Lord, I am deuoted to thy feare, Psal. 119. 38.*

### 1. Particularly.

#### 2. Time.

Secondly. In particular, we must feare the Lord  
euery particular day, and the whole day; and that  
we may doer this the better, wee are to ioyne our  
selues vnto the godly, taking for our companions,  
onely such as feare the Lord, as *Dauid* did; *I am a*  
*companion of all them that feare the Lord, Psal. 119. 63.*  
and wee must shunne and auoide all bad com-  
pany of wicked and vn godly men, who will labour  
what they can to put the feare of God out of our  
hearts,

hearts, for all their studie is to make vs like themselves; for, *there is no feare of God before their eyes, Psal. 14. 7. Rom. 3. 18.* And thus must we be watchfull ouer the whole man, for the whole day; not part of it, as some in a melancholy fit, or before some persons for the time, will seeme to haue some remorse; but, as we must know that *the Diuell goeth about the whole day, continually seeking whom he may deuoure, 1 Pet. 5. 8.* So we are therefore to follow the more earnestly, that heauenly counsell of *Salomon: Bethou in the feare of the Lord all the day long, Pro. 23. 17.*

### 3. Time.

Thirdly. We must feare God in the time of his iudgements. When the Lyon roareth, all the beasts of the Forrest tremble: So when Christ, which is the Lyon of the tribe of *Juda*, shall roare, yea, when his anger is kindled but a little, when the iudgement is as yet but threatned, we are to quake and tremble; and in trembling, to vse all good meanes to preuent his iudgements, least his anger breaking forth, we perish, and there be none to helpe. Thus did righteous *Noah*, when God threatned the deluge, *Heb. 11.* contrary vnto the practise a number, who are no whit moued at the iudgements of God, either fulfilled, or threatned. Let vs therefore in all Gods iudgements, imitate the Prophet *Dauid*, that each one in particular may say, *My flesh trembleth for feare of thee, and I am afraid of thy iudgements, Psal. 119. 120.*

### 4. Time.

Fourthly. Wee must feare and tremble before

God in the particular times of Gods worship; as hearing the Word, Prayer, and the like; not daring to come at these times before the presence of the great God, without this holy and reuerent feare; We are to reuerence the preaching of the word, as being Gods owne holy ordinance, and to tremble at the bearing of it, *Esa. 66. 2.* When we pray, we are to reuerence the maiestie of God, which is most fearefull and glorious; and when we doe our best, still to feare, that we haue not done so well as we should, *still working out our saluation with feare and trembling, Phil. 2. 12.* When that great number of three thousand soules were converted, they continued in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers; and feare came up on every soule, *Acts 2. 41. 42. 43.* Yea, we must finish our sanctification in the feare of God; as *2 Cor. 7. 1.* Remembering Davids example, *I will come into thine house in the multitude of thy mercy, and in thy feare will I worship toward thy holy Temple, Psal. 5. 7.*

5. Time.

Fiftly. We must feare God truely, in time of any temptation; I meane, when we are tempted to any thing that is euill, then to haue this true feare of God in our hearts firmly settled, that we may be preserued from the violence of the temptation. Thus did *Ioseph* being tempted to vncleanness, by his vnchaste Mistris, by the true feare of God, ouercame the temptation, laying; *How can I doe this great wickednesse, and sinne against God? Gen. 39.* Thus did the Mid-wiues preserue the male children aliue, being commanded by wicked *Pharaoh* to kill them;  
because

because they feared God, *Exod. 1.* Thus did those three *Shadrach, Meshach, and Abednego*, refuse to worship any other God, saue the true God, to the hazard of their liues, because the feare of God was in their hearts, *Dan. 3.*

6. Time.

Sixtly. We must haue this true feare of God in our hearts, when we shall be occasioned to be in company, and in our ordinary meetings; making choise of such as feare God, to be our companions; and if either voluntarily, we runne into company, which we ought not; or accidentally sometimes fall into ill companie, which we cannot alwaies auoide, (*for then we must goe out of this world, 1 Cor. 5. 10.*) We must I say, then set this feare of God before our eyes, that we may not sinne against God, so boldly, and so hainously, as wicked companions, and company-keepers doe. The want of this holy feare, is the maine cause, why so many are so easily drawne into ill company, and being in company commit such horrible and abhominable sins. Thus is drunkennesse, and whoredome maintained, that many meeting at the Ale-house, make but a mocke, and a sport of these things. Thus Gods creatures are abused, and their neighbours wiues defiled, adultery and fornication committed. Thus the wicked proceeds to theft, murder, swearing, lying, and the like, and all, because there is, as *Dauid* speaketh at large, *no feare of God before their eyes, Psal. 14.*

7. Time.

Lastly. We must remember to haue this feare of

God before our eyes, in time of our traffique, as in bargaining, in buying and selling, and in all other affaires of this life, in all our dealings one with the other. This will make vs to deale simply, and vprightly with all men: This will make trades-men to take heede *of the diuers weights, and false ballance, both which are abomination to the Lord, Pro. 20.10. 23.* And here let all men obserue diligently, that their oppression, cruelty, vniust dealing, and deceitfull wayes, (all which come through want of the feare of God) shall neuer prosper, nor make them rich; but, *by humility, and the feare of the Lord, are riches, Ec. Pro. 22.4.* And thus much of the Time, when we must feare God.

*Of the Lets to be remoued, which doe hinder this feare of God.*



**H**E maine Lets vnto this holy feare, which are most contrary vnto it, and forbidden in the word of God, are of two sorts;

Disorder of it, *either the* Extremes, *Excesse,* *either in* Defect.

*1. Let.*

First. The Disorder of it. The disorder, is a proposterous feare; and is faulty three waies. 1. When

we feare man, or any thing else, as much as God.  
 2. More then God. 3. Rather then God. The first  
 two waies, we offend, when we are restrained from  
 our sinnes, and the committing of them, at the  
 knowledge and sight of man, as much or more,  
 then in the sight and knowledge of God: The third  
 way we offend, when we obey God by constraint,  
 for feare of men; and mans Law, otherwise wee  
 would neuer feare him at all. Who so hath this dis-  
 ordered, and preposterous feare, hath not the true  
 feare of God; for God must be feared absolutely  
 aboute al, and man for God; as the Magistrate being  
 a power ordained of God, and so in that sense, as  
 formerly I haue shownte, we are to feare him, but  
 not otherwise; namely, God is to be feared simply,  
 and absolutely, for himselfe; and man for God;  
*God is to be feared aboute all Gods, Psal. 96. 4.*

From becomen 2. Let.

Secondly. Are forbidden the Extreames. First; in  
 the excesse; as when men so feare him in regard of  
 his iustice, that through the remembrance of his  
 iudgements, they fall to despaire, as *Judas* did.  
 Where this extreame is, there cannot be the true  
 filiall feare: True feare, is mixed with true faith,  
 but where despaire is, there is no true faith; Faith  
 in Gods promises, and despaire of Gods mer-  
 cy are cleane contrary: Who so ever therefore will  
 truly feare God, must take heede of despaire, and  
 labour for a full apprehension of Gods loue to-  
 wards him in Christ Iesus, and so reflect loue a-  
 gaine to God, and because he loues him, therefore  
 feare.

3. Let.



## 3. Let.

Thirdly. We must take heede of the second Ex-treame in the defect; and that is, when men fall into carnall securitie, blessing themselves in their sinnes, and are rocked a sleepe in the cradell of the Diuell, committing sinne without any feare at all, and without any remorse of conscience, making but a sport of sinne, as the wicked. It is a lamentable thing to thinke, what a number there are, who lye snorting in this sinne of carnall securitie; that, though euery sinne be mortall, deadly, and damnable, & euery one must giue account for all his works good or bad, and all that liue without repentance, and the feare of God, shall be damned soule and body in hell; yet for all this, they are no whit moued, no whit reclaimd from sinne, haue no feare of God before their eyes, but liue, as though there were neither heauen nor hell, neither God nor Diuell: This was one maine sin in *Caine*; This was the sinne of *Solome*; and the sinne of the old world; all which wanted the true feare of God; and suffered the terrible iudgements of God, and so shall all that liue in the same securitie as they did.

Fourthly. Another Let is vnbeliefe; in not beleeuing the word of God, which is the ordinary meanes to beget this feare, and all other graces in our hearts. Our Saviour Christ telleth vs plainly, that, *we are none of his sleepers, because we beleeue not his sayings*, *Iohn 10. 26*. This sinne of vnbeliefe is cleane contrary vnto this holy feare; for, as the feare of God, doth make vs draw neare vnto God;

so the sinne of vnbeliefe, doth make vs depart, and goe away from God. Therefore we are to take vp that heauenly counsell of the Apostle; *Take heede brethren, least there be in any of you an euill heart of vnbeliefe, to depart from the liuing God, Heb. 3.12.*

5. *Let.*

Fiftly. We must take heede of hardnesse of heart; For those whose hearts are hardned, are so farre from this holy feare of God, whereby they may be reclaimed from sinne; as that on the contrary, they commit all manner of sinne, without all remorse of conscience, giuing themselues ouer to obey sinne in a most vile and slauiish manner: This the Apostle *Paul*, layeth open most manifestly, shewing hardnesse of heart to be the maine cause of all; saying, *The Gentiles walke in vanitie of their minde, hauing their vnderstanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts: who being past feeling, haue ginen themselues ouer vnto lasciuiousnesse, to worke all uncleannesse with greedinesse, Ephes. 4.17.18.19.* Loe here, how through hardnesse of heart, men runne headlong to all manner of sinne; whereas the true feare of God is to depart from euill, and so hate euill, *Pro. 8.13.* The wise man *Salomon* sheweth plainely, in his saying, that the feare of God, and hardnesse of heart, are two contraries, and that where the one is, the other cannot be; *Blessed is the man that feareth alway; but he that hardeneth his heart, shall fall into mischief, Pro. 28.14.* As if he should haue said; Hee that feareth God with a true filiall feare alway, is most happy

happy and blessed; but on the contrary: He that hardneth his heart against God, and so feareth him not, falleth into mischief; hereby intimating thus much, that these two cannot stand together; and that hardnesse of heart is a maine let, to the true feare of God. Thus *Pharaoh*, through the hardnesse of his heart, feared not God, to let the people of *Israell* goe out of bondage, at Gods command; for the Text saith, *Hee hardened his heart, and would not let the people goe*, Exodus. *They feared not God, nor trembled at his presence, because they had a reuolting and rebellious heart*, *Ier.* 5. 22. 23.

## 6. Let.

Sixtly. Wee must take heede of *Pride*. This is a great let to the true feare of God, which I proue thus: Hee that truly feareth God, his heart and soule is vpright in him; according to *Salomons* saying, *Hee that walketh vprightly, feareth the Lord*, *Pro.* 14. 2. *But the proud mans heart is not vpright in him*, *Hab.* 2. 4. Therefore the proud man feareth not God. This is agreeable to *Danids* saying, *The wicked is so proud, that hee careth not for God*, *Psal.* 10. 4. and if hee careth not for him, surely, hee feareth him not. The Apostle *Paul*, knowing this very well, as hee doth exhort vnto the one, so he dehorts from the other, saying, *Be not high-minded, but feare*, *Rom.* 11. 20. shewing that *Pride* and *Feare* cannot agree together. This the Prophet *Malachie* maketh plaine, saying, *The proud shall be destroyed, but they that feare Gods name shall be blessed of Christ*, *Malach.* 4. 1. 2.

## 7. Let.

## 7. Let.

Seauently. Beware of the *custome* of sinne. It is impossible for the Blackmore to change his skinne, or the Leopard his spots, so (in regard of humane power) it is as impossible for a customeable sinner to doe any good, as the Prophet speaketh, *Ier. 13. 23.* if not any good, then hee cannot feare God. Their sinnes of custome, *forcery, adultery, false swearing, oppression, and the like, did hinder them from the feare of God, Malac. 3. 5.* The stif-necked and obstinate Iewes, through the custome of their sinne of Idolatry, became so wilful, that they humbled not themselves, neither feared God, *Ier. 44. 10.* and therefore partly, through the custome of their sinne, partly, through their vnregenerate will, told the Prophet to his face, *that the word which hee had spoken vnto them in the name of the Lord, they would not hearken vnto it, to obey it, ver. 16.* Loe here, how an vnregenerate will, through the custome of sinne, carrieth the wicked headlong, to commit sinne vpon sinne, and euen wilfully and desperately to disobey the voice of God, and to liue voide of all true feare of God.

## 8. Let.

Eightly. Another let is *Hypocrisie*; When a man makes an outward shew, and seemes to be that which hee is not; b'inding the eyes of the world; men seeming to be deuout, and yet are nothing lesse, and please themselves in this estate: in such hypocriticall hearts, the true feare of God dwelleth not: for, the true feare, is a wayes ioyned with sincerity and vprightnes; and is onely in the vpright; Therefore in the example of *Iob*, vprightnesse and the


the feare of God, are ioyned together, as true associates, and inseparable companions: *Job was an upright man, and one that feared God, Job 1.8. and 2.3.* But it is a note of a vile wicked person, to practise hypocrisie: For, *the vile person will speake villanie, And his heart will worke iniquitie, to practise hypocrisie, Esay 32.6.* Indeed the hypocrite is full of leuill & slauish feare; yea, *fearefulnesse surpriseth the hypocrite, Esay 33.14.* but the true filiall feare they want, Verifying the saying of the Psalmist, *There is no (filiall) feare of God before their eyes, Psa. 14. Rem. 3.* The wickednesse of the wicked sheweth that there is no feare of God before his eyes, for hee flattereth himselfe in his owne sights, &c. *Psal 36.1.2.3.4.*

9. Let.

Lastly. Take heede of corrupt and vn sanctified affections, as Hatred, Malice, Enuy, and the like, for where these are, the true feare of God cannot be; The Apostle *James*, telleth vs plainly, that by reason of these, we are so farre from this holy feare, that, *Where strife and enuying is, there is confusion, and euery euill worke, Iam. 3.16.* And therefore saith *Salomon*, that wee may truly feare God, we must remoue this Let. *Let not thine heart enuy sinners, but be thou in the feare of the Lord, all the day long, Prov. 23.17.* Shewing that as enuy is a maine Let to feare, so feare is a notable Preseruatiue against enuy. And this be said of the Lets, which doe hinder men from this holy feare of God.

Of the Signes, whereby a man may know,  
whether he hath this holy feare of God

I. Signe.

 **F**irst. A speciall signe of this feare is, *not to endure that which is euill; but to hate and abhorre it, as deadly poyson; to cease and depart from all sin, & to haue a speciall care so to doe.* Therefore *Salomon* ioyneth them both together, shewing, that one cannot be without the other, saying, *Feare the Lord, and depart from euill, Prou. 3. 7. yea, The feare of the Lord is to hate euill, Prou. 8. 13.* This did holy *Iob*; *He feared God, and eschewed euill, Iob 1. 8.* These two, *viz.* to feare God, and cease from sinne, are reciprocally, and haue relation one to the other, for as no man can depart from euill, vnlesse he feareth God, so none feareth God, but hee doth cease from sinne. Therefore, they that boast of their feare, and yet liue in their former sinnes, are lyars against the truch, and deceiue their owne soules. Let all men therefore seriously examine their owne conscience, whether they haue left their sinnes, and are become new creatures in Christ Iesus, and whether they haue a full purpose and resolution of heart for time to come, to hate that which is euill; if they haue, they may comfortably conclude to their euerlasting ioy, that they are such as feare God; if not, then let them know, they cannot approue vnto their owne soules that they haue this feare, for this is a most infallible truth.

truth from holy Scripture, that he that continueth in the practise of sinne without any penitency, hath not the true feare of God. *The wicked haue no feare of God, before their eyes, Psal. 14.* But reade, *Psal. 36.*

2. *Signe.*

Secondly. A speciall care to keepe Gods Co-  
uenant, and to walke in the path of Gods com-  
mandements, to remember them; I meane, not to talke  
of them, or commend them, but to practise them &  
doe them, in squaring our liues answerable to the  
wil of God contained in them. The Prophet *Dauid*  
therefore, explaineth himselfe, & sheweth plainly,  
who they are that feare God, saying; *The mercy of  
the Lord is from euermore to euermore upon them  
that feare him, namely, to such as keepe his Covenant,  
and remember his commandments to doe them, Psal.  
103. 17. 18. Hee that feareth the Lord, heareth the  
voice of Gods ministers, Esay 50. 10. And blessed is e-  
uery one that feareth the Lord, viz. that walketh in  
his waies, Psal. 128. 1. I am a companion of all them that  
feare thee, and keepe thy commandments, Psal. 119.  
63. It is a speciall note of a righteous and godly  
man; He doth no iniquitie, but walketh in the waies of  
God, Psal. 119. 3. This must therefore teach every  
one carefully to obserue and keepe Gods com-  
mandements, according to the saying of God by *Moses*,  
*Thou shalt keepe the commandments of the Lord thy  
God, to walke in his wries, and to feare him, Deut. 8. 6.*  
Herein shewing, that without keeping of Gods  
commandments, wee cannot walke in his waies,  
nor feare him. This is the cause, why these two, are*



so often coupled together, in holy Scripture, to shew vnto vs, that the one cannot be without the other. In vaine therefore doe they boast of their feare, seruice, and worship of God, who in stead of keeping all Gods commandements, breake them all, and delight themselves in nothing more; than in committing of sinne, and transgressing the Law of God; Therefore, as *Salomon the Preacher* said, so say I to all, *Fear God & keep his commandments, for this is the whole ducie of man, Eccles. 12. 13. read Ps 112. 1.*

3. *Signe.*  
 Thirdly. A true hope in Gods mercy; a sure confidence, trust, and assurance in the Lord; according to *Salomons* saying; *In the feare of the Lord is strong confidence, Prov. 14. 26.* And this is according to the exposition of *Dauid* often in the *Psalmes*, shewing who they are that feare the Lord. *O how great is thy goodnesse, which thou hast laid up for them that feare thee, which thou hast wrought for them that trust in thee, Psal 31. 19. Behold the eye of the Lord is vpon them that feare him, vpon them that hope in his mercy, Psal 33. 18. The Lord taketh pleasure in them that feare him, in those that hope in his mercy, Psal 147. 11. Therefore, ye that feare the Lord, trust in the Lord, Psal 115. 11.* That we may say with *Dauid*, *I haue trusted in thy mercy, my heart shall reioyce in thy saluation, Psal 13. 5.*

4. *Signe.*  
 Fourthly. The true, and vpright seeking of God; seeking him by true repentance and turning vnto him; by acknowledging him to be our God, and so to set our hearts to worship him, seeking him by diligent

diligent and seruent praier, and inuocating his blessed name, hearing his word carefully, and receiuing the Sacraments worthily, and so to seeke Gods face. Thus this seeking is so sure a signe of this holy feare, that it is sometimes taken for the feare of God it selfe; as the Psalmist hath it; *O feare the Lord, ye his Saints; for, there is no want to them that feare him: The Lyons doe lacke and suffer hunger, but they which seeke the Lord (that is, leaue the Lord,) shall not want any thing that is good* Psal. 34.9.10. Therefore saith the Prophet *Hosea* Afterward the Children of Israell shall returne and seeke the Lord, and shall feare the Lord. *Hos.* 3.5.

*5. Signe.*  
Fiftly. Vprightnesse of heart, and true sincerity, in the whole courte of Gods worship and seruice; *He that walketh in his vprightnesse, feareth the Lord.* *Prov.* 10.2. *Dauid* calleth them that feare the Lord, *vpright men*, *Psal.* 112.1. In the first verse, he calleth them *blessed that feare the Lord*, in the second verse, hee continuing his speech for the same persons, calleth them *vpright*; and this appears most plainly, if we compare this 112. Psalm with the saying of *Salomon*, *Prov.* 22.4. *Dauid* saith, *The generation of the vpright shall be blessed: Wealth and riches shall be in his house, &c.* *Salomon* saith, *By humility and the feare of the Lord, are riches, honour, and life.* Thus *Salomons* humble man, and one that feareth God, is *Dauids* sincere and vpright man. Thus they goe joyntly together in Gods seruants, and are set downe in holy Scriptures, as two louing companions, inseparable; *Iob* was an vpright man, one that feared

feared God, *Iob 1. Cornelius was a iust man, and one that feared God, Acts 10.22. A deuout man, and one that feared God, with all his house, verse 2.* Therefore did Peter conclude, after his conference with Cornelius, *That in euery nation, he that feareth God, and worketh righteousness, is accepted with God, verse 35.* And certainly, in all Gods people, in whom the true feare of God is, there cannot but be vprightnesse, and sincerity of heart, voide of all hypocrisie and dissimulation; & a true endeavour to approue their hearts vnto God, to be true and sound in all things, as knowing, that it is God that knoweth and beholdeth all, and he who will iudge them all at the latter day; and this vprightnesse will be also extended towards men in all dealings: Therefore, such as feare God, are called *men of truth, hating couetousnesse, &c. Exod. 18.21.*

#### 6. Signe.

Sixtly. Perseuerance and constancy in the grace and fauour of God, cleauing so fast vnto God, as neuer to fall away from him, either finally or totally; This is an infallible token, and maine effect indeed, of this holy feare of God; and therefore, those that haue made some good beginnings, and good proceedings, and yet afterwards depart from God, and fall away from him, doe evidently declare, that they neuer had this true feare of God; *For God doth so put his feare in the hearts of his children, that they shall neuer depart from him, Ier. 32.40.* They may sometimes fall, through infirmitie; but, as *Salomon saith, They rise vp againe, Pron. 24.24.* And the mercy of God is from euerlasting to euerlasting vpon them

them that feare him, *Psal. 103. 17.* Therefore they cannot finally fall away.

*7. Signe.*

Lastly, The deniall of our selues, resigning vp our wills vnto Gods will, obeying him in all things, even in those things which seeme contrary vnto flesh and blood, and to sence and reason impossible. This yeelding of obedience vnto God, and beleauing him speaking to vs out of his word, is a most true signe that we feare God truly and vnfeinedly; Thus the people feared the Lord, and beleued the Lord, and his seruant Moses, *Exod. 14. 31.* But wee haue a notable prooffe for this in the example of *Abraham*; whom God commanded to offer his onely begotten sonne *Isaack* vp in sacrifice; he must kill *Isaack* and yet God had made him this promise, that in *Isaack* all the nations of the earth should be blessed: but *Abraham* consulted not with flesh and blood, but denied himselfe, and yeelded obedience; whereupon the Angell of God gaue this testimonie of him, that this was a signe he truly feared God: *Now I know, that thou fearest God, seeing thou hast not withheld thy sonne, thine onely sonne from me, Gen. 22. 12.* And thus much of the Signes of this holy feare of God.

Reasons

Reasons to moue vs to the speedy labouring  
for this holy Feare of God.

## 1. Reason.

**F**irst. The excellency of this grace. It is not onely most excellent in it owne nature, as all Gods graces are; but it maketh all those, in whom it is, to be most excellent. For, *a booke of remembrance is written before God, for them that feare the Lord, and they shall be mine, saith the Lord of hosts, in that day when I make vp my iewels, Malach. 3. 16.* Here we see, God hath them in euerlasting remembrance, neuer to forget them, for good; and his delight is vpon them, as being his iewels, and chiefest treasure. *The woman that excelleth all, is she that feareth the Lord, Pro. 31. 30.* Thus Salomon describes the excellencie of this feare; aboue all other things, as beauty, fauour, riches, honour, and the like. And, *better is a little with the feare of the Lord, then great treasure, and trouble therewith, Pro. 15. 16.* Thus, *the righteous that feareth God, is more excellent, then his neighbour, Pro. 12. 26.* *A little that a righteous man hath, is better then the riches of many wicked men, Psal. 37. 16.* And, *of all people, the Lord taketh pleasure in them that feare him, Psal. 147. 11.* Thusto shew the excellencie of it, it is called, *the beginning of knowledge, Pro. 1. 7.* *The feare of the Lord, is the beginning of wisdom, Psal. 111. 10.* Yea, it is wisdom it selfe; *Behold, the feare of the Lord, that is wiseaome, Job 28. 28.* It is the beginning of wisdom: for, from this feare,

arisseth true compunction of heart ; from this compunction, proceedeth a nakednesse in vs, denying our selues, and renouncing our selues, with all that we haue ; from this nakednesse, commeth humility ; from humility, comes mortification of our wils, and all corrupt affections ; from this mortification, we attaine to the rooting out of all vices ; By the expulsion of vice, true vertue doth fructifie and encrease ; by vertues encrease, purity of heart is attained ; and by puritie of heart, blessednesse, and saluation is enjoyed ; as *Mat. 5. 8. Jer. 4. 14.*

2. Reason.

Secondly. The profit of it ; which appeares two wayes. 1. In the manifold effects. 2. In the gracious promises made vnto this feare. The effects I haue spoken of, *viz.* How it keepeth vs from sinne, preserueth vs from euill ; both the euill of the fault, namely, sinne it selfe ; as also from the euill of punishment, as manifold afflictions, and calamities in this life, and that eternall curse in the world to come. *By the feare of God, men depart from euill, Pro. 16. 3. and he that hath it, shall not be visited with euill, Pro. 19. 23. The feare of the Lord is a fountaine of life, to escape the snares of death, Pro. 14. 27.* But hauing spoken of these effects and the like, I come now to the promises.

The promises made vnto this holy Feare, are of all sorts of Gods blessings ; all which are reduced to three heads,

*viz.* { Temporall blessings.  
 { Spirituall graces.  
 { Eternall happinesse.

First.

## I.

First. It hath the promise of Temporall blessings; as riches, honour, preferment, life, length of dayes, blessing vpon our labours, blessing in vs, blessing in ours, our wiues and children, and all that we haue. This is proued by those places following. Doeſt thou then desire riches? Wouldest thou come to honour? Wouldest thou liue long, and see good daies? Wouldest thou haue God to blesse the workes of thine hand, and the like? Then be carefull to feare God continually, and be thou sure of these blessings, or at least, as good in stead of them. *By the feare of the Lord, are riches, honour, and life, Pro. 22. 4. The seede of them that feare the Lord, shall be mighty vpon earth, and their generation shall be blessed; wealth and riches shall be in their house, &c. Psal. 112. 1. 2. 3. 4. The feare of the Lord prolongeth dayes, Pro. 10. 27. and by it, thy dayes shall be multiplied, and the yeares of thy life shall be increased, Pron. 9. 10. 11. Blessed is euery one that feareth the Lord, for thou shalt eate the labour of thine hands; happy shalt thou be, and it shall be well with thee, &c. at large Psal. 128. Loe, thus shall the man be blessed that feareth the Lord, verse 4. Again: Wouldest thou haue God to deliuer thee and saue thee from trouble? Then feare the Lord; For, the Angell of the Lord, encampeth round about them that feare him, and deliuereth them, Psal. 34. 7. and Psal. 33. 18. Wouldest thou haue plenty, or at least, a competent liuing, to enioy Gods good creatures and blessings? Then feare God; For, there is no want to them that feare him; The Lyons doe lacke and suffer hunger, but they*

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that



that feare the Lord, shall want manner of thing that is good, *Psal. 34. 9. 10.* Loe, thus shall the man that feareth the commandment be rewarded, *Pro. 13. 13.* In a word; Wouldest thou haue thy hearts desire graunted thee of God, so farre forth, as it shall stand with Gods good pleasure, and be agreeable to his will? Then delight thy selfe in the Lord, and he will giue thee thine hearts desire, *Psal. 37. 4.* Yea, he will fulfill the desire of them that feare him, he will heare their cry, and will helpe them, *Psal. 145. 19.* Wouldest thou haue God to delight in thee, and take pleasure in thee, and haue all things to be well with thee? Then feare the Lord; For, he taketh pleasure in them that feare him, *Psal. 147. 11.* and though a sinner doth euill an hundred times, and his dayes be prolonged, yet surely I know, that it shall be well with them that feare God, which feare before him, *Eccles. 8. 12.* And though many troubles, and manifold mischiefs, are in the world; and though the righteous fall into manifold afflictions, yet as *Salomon* saith, He that feareth God, shall come forth of them all, *Eccles. 7. 18.* And thus much of temporall blessings, which God hath promised to them that feare him.

2.

Secondly. This feare hath the promise of spirituall graces; as knowledge, instruction, vnderstanding, wisdom, and the like: Art thou ignorant in Gods matters, and wouldest faine know, and vnderstand the waies of God? Then feare the Lord; For, *What man is he that feareth the Lord? him shall he teach in the way that he shall choose, Psa. 25. 12.*

Yea,

Yea, the secret of the Lord is among them that feare him, and he will shew them his covenant; verse 14. The feare of the Lord is the beginning of wisdom: a good understanding haue all they that doe thereafter, &c. *Psa.* 111. 10. Wouldst thou heare Gods word so, as to be respected of God, to winne his loue, and to haue him shew his fauourable countenance vpon thee? Then remember to heare it with feare and trembling. For, to this man doth God looke, euen to him that is of a poore, and contrite spirit, and trembleth at his word, *Esay* 66.2. Wouldst thou haue the Lord to shew pittie and compassion vpon thee, to spare thee, and forgieue thee all thy sinnes? O then feare the Lord; For, the Lord will spare them that feare him, as a man spareth his owne sonne that serueth him, *Malac.* 3. 16. 17. And, like as a father pittieeth his children, so the Lord pittieeth them that feare him; yea, the mercy of the Lord is from euermore to euermore vpon them that feare him, and his righteousness vpon childrens children, *Psal.* 103. 13. 17. Yea, vnto you that feare Gods name, shall the sonne of righteousness (meaning Christ) arise, with healing in his wings, *Malac.* 4.2. Againe, the Lord beareth the prayers of those that feare him, and granteth their request, *Psal.* 145. 19. Yea, the Lord will giue grace, and glory; and no good thing will he with hold from them that walke vprightly, *Psal.* 84. 11. That is, from them that feare him; as comparing this place, with *Psal.* 34. 10. it is manifest. Thus no grace needfull to saluation, shall be wanting to vs, if wee feare God: and thus we see, what mercifull promises of spirituall blessings God maketh to this feare.

Thirdly.

3.

Thirdly. It hath the maine promise of all, *viz.* of eternall life, and saluation in the world to come. *His (endlesse) mercy is on them that feare him from generation to generation, Luke 1. 50.* This, I say, is meant not onely of his generall or temporary mercy, but chiefly of his everlasting and sauing mercy; comparing this place with *Davids* saying, *Psal. 103. 17. The mercy of the Lord is from euertlasting to euertlasting, vpon them that feare him.* This is a maine reason to enforce vs to labour for this holy feare; and howsoeuer the wicked beleue it not, but account it altogether in vaine to feare and serue God, yet let no man doubt of it who belongs to God; for as *Dauid* speaketh, *Surely Gods saluation is nigh all them that feare him, Psal. 85. 9. and the conenant of life and peace was with Leui, because he feared God, Malac. 2. 5. and the soule of him that feareth God, shall dwell at ease, Psal. 25. 12. Yea, if we feare the Lord alwayes, it shall be well with vs, and with our children for euer, Deut. 5. 29.* The consideration of all which, should moue euery one of vs, to breake out with the Prophet, saying; *Who would not feare thee, O King of Nations? Ier. 10. 7. And with Gods seruants, Who will not feare thee O Lord, and glorifie thy name? for thou onely art holy, Reuel. 15. 4. Loe, thus will the Lord blesse them that feare him, both small and great, Psal. 115. 13.* And this be said of the second generall Reason drawne from the profit of this feare, appearing in these gracious promises, which God hath made of blessings temporall, spirituall, and eternall.

3. Reason.

## 3. Reason.

I.

The third generall Reason, is the necessitie of it. First, this feare is necessary, because it is our bounden dutie, which we owe vnto God; and therefore, vnlesse we performe it, we shew our selues no lesse then rebels against God: It is our duetie, because it is that which God hath so often commanded; and *when we haue done all those things which are commanded vs, we haue done nothing but what was our duty to doe, Luke 17.10.* We are Gods seruants; now, a seruant is bound to performe his duetie to his Master; Therefore saith God by the Prophet, *A sonne honoureth his father, and a seruant his master; If then I be your father, where is mine honour? and if I be a master, where is my feare, saith the Lord of hostes? Malac. 1.6.* It is a duty, because it is that which belongeth and appertaineth vnto God; as the Prophet *Jeremiah* speaketh; *Who would not feare thee O King of Nations? for to thee doth it appertaine, because there is none like vnto thee, Ier. 10.7.* Thus *Dauid* calleth it a duetie, saying; *Bring presents vnto God, that ought to be feared, Psalme 76. 11.* If God ought to be feared, then are we bound in duty to feare him. Thus *Salomon* calleth it a dutie, saying; *Let vs heare the conclusion of the whole matter; Feare God and keepe his commandements, for this is the whole duty of man, Eccles. 12.13.* Therefore, that I may vse the words of the Apostle *Paul*; *Render to all their dues, (whether God or man) tribute to whom tribute, custome to whom custome, feare to whom feare belongeth, Rom. 13.7.* Where the Apostle sheweth, that

that vnlesse we doe feare God, we with-hold his due from him; and so from the Magistrate, of whom properly he speaketh.

2.

Secondly. This feare is most necessary; because, through the want of it, wee deprive our selues, of Gods good blessings, and in stead of them, pull vpon vs his fearefull and terrible iudgements; This is plainly proued from Scripture, both generally, and specially. Generally, from the saying of *Salomon*: *But it shall not be well with the wicked; then particularly; neither shall he prolong his daies which are as a shadow, because hee feareth not before God, Eccles. 8. 13.* More particularly; *The Lord will laugh at the calamity of those that feare him not, and mocke when their feare commeth; when their feare commeth as desolation, &c.* Nay, he will reiect the praiers of those that feare him not; he will not heare them to graunt their requests: *They shall call vpon mee, but I will not answer, they shall seeke mee early, but they shall not finde mee, because they hated knowledge, and did not chuse the feare of the Lord, Prou. 1. 24. 25. 26. 27. 28. 29.* If thou wilt not obserue to doe all the words of this Law, that are written in this booke, that thou maiest feare this glorious and fearefull name, the Lord thy God; Then the Lord will make thy plagues wonderfull, and the plagues of thy seede, euen great plagues, and of long continuance, and sore sickness, and of long continuance, &c. *Deut. 28. 58.* to the end of the Chapter. *The hand of the Lord shall be against you, if ye will not obey him to feare him, and serue him, 1 Sam. 12. 14. 15.* yea, if ye will not feare the Lord, but still doe

doe wickedly, ye shall be consumed, both yee and your King, *verse 24. 25.* Yea, all those that liue without this feare of God, going on in their sinnes, despising and contemning the word of God, the curse of God shall fall vpon them, not onely here, but hereafter; For, *who so despiseth the word, shall be destroyed, Prou. 13. 13.*

3.

Thirdly. It is most necessary, because without it wee cannot performe any part of Gods seruice and worlhip as wee ought; as praier, hearing the word, and the like: And therefore, when God was to deliuer his Law vnto the people, hee did it in a feareful manner, that the people being prepared by feare, might the more respect it, and the better receiue it, *Exod. 19.* And thus did *Dauid* exhort all of vs, therefore, *to serue the Lord with feare,* (as knowing we could not serue him without it,) *Psal. 2. 11.* Lastly; it is most necessary, in regard of the latter day, the day of iudgement, when euery one shall giue account of all his workes, and then as those that haue liued in the true feare of God, shall giue vp their account with joy, and heare the sentence of *absolution*; so the wicked who haue had no feare of God before their eyes, shall make an heauy account, and heare the sentence of *condemnation*. This is a most weighty Reason, set downe by *Salomon*, saying, *Feare God and keepe his commandements, for this is the whole duty of man;* For God shall bring euery worke into iudgement, with euery secret thing, whether it be good, or whether it be euill: as, *Eccles. 12. 13. 14.* The like speech is that of the Apostle *Peter*:

if

*If you call on the Father, which without respect of persons, iudgeth according to euery mans worke, passe the time of your sojourning here in feare, 1 Pet. 1. 17. intimating thus much: that ylesse we haue the true feare of God, we cannot call God our Father, nor approue our selues to be his true Children, but we are to looke for Gods eternall iudgement to fall vpon vs, according to our workes; For, in euery nation, he onely that feareth God and worketh righteousness, is accepted with him, Acts 10. 35. And if onely he that feareth God is accepted; then most certainly, they that feare him not, are reiected of him, neither shall they euer be saued by him. And thus much of the Reasons.*





*A louing exhortation to all, to practise this  
Remedie and as they looke to be saved to la-  
bour speedily for the true Feare of God.*

**W**E haue heard hitherto, (deare Christians) amongst many other things, of the gracious promises made to this holy feare, together with the excellency, and necessity of it; Seeing then we haue such promises (dearely beloved,) Let vs cleanse our selues from all filthinesse of the flesh and spirit (that is, of body and soule,) perfecting holinesse in the feare of God. 2 Cor. 7.1. Worke out your saluation with feare and trembling, Philip. 2.12. Sanctifie the Lord of hosts himselfe, and let him be your feare, and let him be your dread, Esay. 8.13. Now let the feare of the Lord be vpon you, take heede and doe it; and whatsoeuer ye doe, doe it in the feare of the Lord, faithfully, and with a perfect heart, 2 Chron. 19.7.9. Let vs, with good King Iehoshaphat, feare the Lord, and set our hearts to seeke him, 2 Chron. 20.3. For as the heauen is high above the earth, so great is Gods mercy towards them that feare him; as farre as the East is from the West, so farre hath God set

our transgressions from vs, Psal. 103. 11. 12. O let all the earth feare the Lord, let all the inhabitants of the world stand in awe of him, Psal. 33. 8. Serue the Lord with feare, and reioyce before him with reuerence, Psal. 2. 11. The Lord of his mercy giue vs this grace, and good Lord vnite our hearts to thee, that we may feare thy name, Psal. 86. 11. For, thou onely O Lord, enen thou art to be feared, and who may stand in thy sight, when thou art angry? Psal. 76. 7. And thus much of this Third Preseruatiue against Sinne.

*Demo timeas, et peccatum expellas. i.e.*

If from all sinne thou wouldst refraine,  
and haue all to be well:

Then feare the Lord, in truth of heart,  
which will all sinne expell.

The



## The fourth generall Preseruatiue,

*Namely,*

*The Remembrance of our latter End.*

### *The Prooſe.*

**T**Hat the Remembrance of our latter End, is a ſoueraigne Remedie againſt all Sinne, and the forgetting of it, a cauſe of ſinne, I thus proue it. Firſt, by Teſtimonie: *Quicquid agas, prudenter agas, et respice finem*; ſaith one, i. e. *Whatſoener thou doeſt, doe it wiſely, and looke to the end.* A true and Godly ſaying; intimating thus much, that we cannot doe any thing wiſely, vnleſſe we remember the end; but remembering the end, wee ſhall: according to that golden ſaying, in the booke of *Eccleſiaſticus*, (though I ſeldome fetch prooſe from the Apocripha,) *Whatſoener thou takeſt in hand, remember the end, and thou ſhalt neuer doe amiſſe, Eccleſ. 7. 36.* Therefore the man of God, *Moses*, prayeth vnto God; *So teach vs O Lord to number our dayes, that we may apply our hearts vnto wiſedome, Pſal. 90. 12.* ſignifying that the right way to redreſſe our wayes, and to attaine to true

V

wiſedome,

wisedome, is to number our dayes, and to remember our latter end. And this God himselfe sheweth most plainly, that the consideration of our latter end is a point of singular wisdom, complayning of the want of it: *O that they were wise, that they understood this, that they would consider their latter end, Deut. 32. 29.* Here is true wisdom and true vnderstanding. Therefore saith *Salomon, The wise mans heart is in the house of mourning for the dead; death being the end of all men, and they will lay it to heart, and remember it, but the heart of fooles is not so, neither doe they consider of it, Eccles. 7. 2. 4.* By the wise, vnderstanding the godly; and by fooles, the wicked; hereby putting a maine difference between the godly and the wicked, for the godly remember their latter end, but the wicked doe not.

Secondly. This is proued by examples. The Prophet *Dauid*, that he might keepe himselfe from impatience and other sinnes, prayeth vnto God for this, and meditates of his end at large; *Lord make mee to know my end, and the measure of my daies, what it is; that I may know, how fraile I am, &c. Psal. 39. 4. 5. 8.* When the Prophet *Ionah*, preached of the latter end of *Niniueh*, saying, yet *fortie daies*, and *Niniueh* shall be destroyed; *The King and people repented in sackcloath and asbes Ionah 3. 4. 5. 6. &c.* When *Elijah the Tisbite* told wicked *Abab* of his miserable end, *That in the place where dogges licked the blood of Naboth, should dogges like his blood, euen his; he rent his clothes, put on sackcloath and humbled himselfe, 1 Kings 21. 17.* to the end of the chapter. On the contrary; the not remembring of our latter end, is the

the cause of most fearefull sinnes; as in wicked *Babylon*, who said, *I shall be a Lady for ever, and remembered not her last end*, *Esay 47.7.* and in *Ierusalem*; she sinned most grievously, her filthinesse was in her skirts, for she remembered not her latter end, *Lam. 1.8.9.* And thus much for the prooffe.

*Of the dutie it selfe : Remember thy latter end.*

**I**N this dutie, I obserue, as in the former, three points; *First*, what it is to remember our latter end; *Secondly*, what are the particulars to be remembered concerning this end; *Thirdly*, what are the best meanes and helpes to come to this remembrance. Of these briefly.

*1. What it is to remember our latter End:  
and what is our latter End.*

That we may rightly conceiue of this duty, this ground, must be laid; that our latter end hath relation to two things, of which we must alwaies seriously consider.

*viz.* { *1. Death it selfe.*  
          { *2. The last iudgement.*

By death, I meane here, both death Corporall, and Eternall. The Corporall death, is the separation of the soule from the body; and it is called the first death, in regard of the wicked. This is the *End* common to all, both good and bad; and of this end our life ought to be a continuall meditation. *The grave is the house appointed for all the liuing,*

*Iob 30.23. It is appointed for all men once to dye, viz. the bodily death: Heb. 9.27. And what man is hee that liueth, and shall not see death? Psal. 99.48. In Adam all dye, 1 Cor. 15.22. For that which God spake to Adam, is true of all his posteritie; Dust thou art, and to dust thou shalt returne, Gen. 3.19. Agreeable vnto Salomons speech; Then shall the dust (that is the body) returne to the earth, as it was; and the spirit (that is the soule) shall returne to God, who geau it, Eccles. 12.7. Loe here, the Genesis, and Analysis; the generation, and resolution; the beginning and end of man; Death is the end of all; That is the end of all men, as, Eccles. 7.2.*

The eternall death, is the separation both of soule and body from God, for euer; and the adiuudging of both to perpetuall torments in hell; and in regard of the wicked, this is called the second death. *The wicked, unbelieuing, fearesfull, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all lyers, shall haue their part in the lake, which burneth with fire and brimstone; which is the second death, Rev. 21.8. And death and hell, were cast into the lake of fire; this is the second death, Reuel. 20.14. This, I say, is incident onely to the wicked; for after the bodily death, the godly shall dye no more; For, God shall wipe away all teares from their eyes, and to them there shall be no more death, Reuel. 21.4.*

This eternall death, I call, the wicked mans end; of which we ought seriously to consider, and often to recall into our mindes, least committing the like wickednesse, the same end attend vs also. That it



is their end, these places proue it. *The wicked, as naturall brut beasts, made to be taken and destroyed, shall utterly perish in their owne corruptions, and shall receiue the reward of vnrightheousnesse,* 2 Pet. 2. 12. 13. And, the end of the vngodly is, they shall be rooted out at last, Psal. 37. 39. Thus they are compared to thornes, and bryers, which are reiected, and nigh vnto cursing; whose end is to be burned, Heb. 6. 8. Thus saith David, speaking of the wicked, *I understood their end, viz. how God doth set them in slippery places, and cast them downe to destruction, and bring them to desolation in a moment, and utterly consumeth them,* Psal. 73. 17. 18. 19. 20. This is the wicked mans end; and if any thing will worke vpon vs, to bring vs from sinne to grace, this will; when we shall seriously bethinke our selues of our latter end, either the bodily death common to all, or the eternall death proper to the wicked; for as all dye; the godly after death, shall receiue the end of their faith, the saluation of their soules, 1 Pet. 1. 9. but the wicked shall goe into euermlasting torments, and utter darkenesse, where shall be weeping and gnashing of teeth, Mat. 25. 30. 46. And this is the first end, namely, Death.

The second end, as I may so call it, is the last iudgement; which ought neuer to slip out of our mindes; but we are to follow the example of that learned father, Saint Hierome; that, whether we eate, or drinke, or what so euer we doe else, we should alwaies thinke we hear this sounding in our eares; *Arise ye dead, and come vnto iudgement.* This day of iudgement, our Sauour Christ calleth the end, or last day, foure times in one Chapter, saying; *I will raise*



him up at the last day, *Iohn 6.39.40.44.54.* And the word that I haue spoken shall iudge him at the last day, *Iohn 12.48.* And as the Apostle saith, *It is appointed for men once to dye, and after that comes iudgement, Heb 9.27.* This for the prooffe, and ground.

To remember our latter end then, is nothing else, but to haue in our hearts and mindes, a continuall meditation of death, and of the day of iudgement; that most certainly we shall all dye, and after that appeare to iudgement, to giue account of all our thoughts, words, and workes; and that if wee liue in our sinnes, without repentance, besides the bodily death, wee shall die the second death, eternally to be damned soule and body in hell.

2. *What are the particulars to be remembered concerning our latter end: And first concerning Death.*

I.

**F**irst. We must consider of the certainty of death; and that we are sure of nothing more, then that we must die: This is expresse plainely in holy Scripture; For, it is Gods ordinance, which he hath ordained, decreed, and appointed: *It is appointed that we shall die, Heb. 9.27.* It is the house appointed, meaning the grave, *Iob 30.23.* And being Gods appointment, it is both certaine, and necessary. This is a speciall remedie against many sinnes, euen all sins, to consider seriously, that it is Gods determinate counsell

counsell and will, that we must dye; and we shall not escape death. This will stay vs against impatiencie, and vnwillingnesse to dye; against couetousnesse, and loue of the world; against pride and selfe-loue, and the like: It will make vs not onely willing our selues, but willing also that our friends should dye, and be content both with our owne death, and theirs; because it is that which God hath appointed; and he will haue it so to be: Imitating the practise of *Dauid*, as in all other things, so in this, *viz. To be silent, because it is the Lords doing*, *Psal. 39.9.* Yea, this meditation, will prepare our hearts, and make vs to looke about vs, that we may be fitted for God, when it shall please him to call vs. Therefore *Salomon* exhorteth vs to remember God in the dayes of our youth, *betimes*; and vseth this as the most forcible reason; *viz. by putting vs in minde of the certainty of our death*, *Eccles. 12.* at large. For want of this, *Babylon was puffed up, and swelled with abominable pride*, *Esay 47.7.* *Ierusalem sinned most grieuously*, *Lam. 1.9.* And the rich foole grew exceeding conetous, and would build greater Barnes, &c. when as that night his soule was taken from him, *Luke 12. 19. 20.* And the rich glutton fared deliciously euery day, *Luke 16.* Yea, it is that which possesseth the mindes of most, thinking they shall not dye, or at least not so soone; *This is their folly, and their posterity praise their saying*, *Psal. 49. 11. 12. 13.* And thus promising to themselves long life, runne head-long to all kinde of wickednesse: This was that which the diuell at the first infused into the minde of our grand-mother *Eue*, saying, *Ye shall not surely dye.*

*Gen. 3. 4.* and she being in this beguiled by Satan, we know what a miserable downe-fall befell them and all their posterity; and the like doth the diuell now a dayes, labouring what he can, to banish this remembrance of our latter end, as by too too lamentable experience a number shew it, according to that old Verse,

*{ Hec, viuunt homines, tanquam mors nulla sequatur; }  
 { Et velut infernus, fabula vana foret. }*

That is;

*{ Alas, men liue as though there were no death; }  
 { And as a tale, esteeme of hell beneath. }*

2.

Secondly. We must meditate and consider of the Time of our death, & the vncertainty thereof; for as nothing is more certain, than that we shal die, so nothing is more vncertaine then the time when we shall dye. Christ telleth vs, *he commeth shortly, Rev. 3. 11.* but how shortly, we know not. This meditation will make vs alwaies to be in a readinesse; for therefore is the time vncertaine, because we should alwaies be prepared. This is a most forcible argument to stirre vs vp to preparation, watchfulnesse, and prayer. *Watch therefore, for ye know neither the day, nor the houre, when the sonne of man commeth;* either particularly by death, or generally by iudgement, *Mat. 25. 13. Take heede; watch and pray, for ye know not when the time is, Marke 13. 33.* And therefore, I must thus thinke with my selfe; What a folly is it for me to liue thus as I doe, in sinne, in pleasure, in riot and drunkennesse, in whoredome and vncleannesse, & the like? God he onely knows, this day may be my last, this houre may be my last;

yea,

yea, for ought I know, in the very act of committing of these, or the like sinnes, God may strike me with present death: He hath done so with many, and iustly he may doe so with me; he hath not promised that he will not, neither haue I any warrant to the contrary. Our time is but short; *Man that is borne of a woman, hath but a short time to liue, Iob 14. 1. 2. All flesh is grasse, and all the glory of man, as the flower of grasse: the grasse withereth, and the flower thereof falleth away, 1 Pet. 1. 24.* Thus we are compared to grasse, a flower, a Weauers shuttle, smoake, vapours, a bubble of water, and the like, to shew vnto vs the frailty, and vncertainty of our life; Here to day, dead to morrow; some taken dead at meales, some in trauell, some at worke, some at play, some in a drunken humour breake their necks, some murdered, some stricke dead suddenly. Of these things meditate.

3.

Thirdly. We must remember and consider of the Manner of our death; and that as the time is, so the manner also is most vncertaine; for no man knowes certainly of what kinde of death, of what kinde of disease he shall die; whether as we vse to say, his faire naturall death, or some violent death; as to be killed by others, as many are; or to come to our end by some other mischance, as a number in the world doe. We doe not know, neither can any man say certainly, by what death he shall glorifie God: He may be drowned, deuoured of wilde beasts, consumed by fire, destroyed by his enemies, haue some languishing disease, and such like; and women

women in trauell, are taken many times with present death; many that goe to sea are drowned, &c. This meditation will make vs carefull in all afflictions, and both in prosperitie and aduersity, to seeke the Lord most diligently, as thinking that euery disease, euery affliction may be vnto death; and this is a speciall remedie against all sinne, and to keepe vs from the vanities and pleasures of this sinfull world; and it will make vs continually circumspect, as knowing that if I die not of this disease, I may of the next; and it will worke in vs that which it wrought in *Iob, viz. All the daies of our appointed time to wait, till our time come;* that is, alwaies to looke for death, *Iob 14. 14.*

## 4.

Fourthly. We must consider of the place, where we shall dye; and we shall finde this, as the former, to be most vncertaine; for we know not where we shall dye; whether at home, or abroad; whether alone, or in company; whether in our beds, or else-where: the place is most vncertaine. This meditation will make vs most vigilant and watchfull, that whether we are at home, or abroad; alone, or in company, or where so euer, to doe nothing but that which shall be pleasing to God; and to carry our selues, as in the sight and presence of God, admitting him to be the iust iudge of all our actions, and dealings what so euer; for though no man seeth me doe this, and that euill; yet almighty God seeth all; and he, for ought I know, may strike mee in the act of sinne, with present death, and leaue me a fearefull spectacle to all posterity, and so

I perish in my sinne; for as *Iob* saith, *What shall I doe, when God riseth up?* &c. *Iob* 31.14.

5.

Fifthly. We must often call to minde, and neuer forget it, that death is the end, which attendeth euery sinne, without exception, vnlesse we speedily repent; not onely the bodily death, but eternall death: for, *the wages of euery sinne is death*, *Rom.* 6. 23. and euery transgression deserueth the iust recompence of reward, viz. death eternall, *Heb.* 2. 2. This is a principall consideration, and if it be rightly settled in the heart, it will make vs to make conscience of euery sinne; for euery sinne deserueth death eternall, and shall be punished with that death, vnlesse we beware betimes, to breake off the course of all our sinnes. Let vs then call to minde seriously, and remember this effectually, and it will make vs to leaue and forsake all sinne, namely, *that euery sinne is vnfruitfull and vnprofitable, most shamefull, bringing shame in this world, and euermore shame in the world to come;* and mortall, deadly, and damnable: and because euery sinne is mortall, therefore most vnfruitfull; therefore most shamefull: And how so euer, men will not beleue this, but goe on in sinne with delight, taking pleasure in wicked and vngodly courses, esteeming nothing so deare, sweet, and pleasant as sinne; yet the time shall come, when they shall finde, by most wofull and lamentable experience, that there is no such matter: *What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death*, *Rom.* 6. 21.

Lastly.

## 6.

Lastly. We must alwaies remember, that looke how we dye, so we shall rise to iudgement: It we haue liued well, and done the will of God, and truly repented vs of our sinnes, we shall rise to life immortall: but, if we haue liued in sinne, without repentance; if we haue not remembred God, to feare him, and walke in his wayes; if we haue not called our selues to account for our sinnes, to leaue them and forsake them, we shall dye in our sinnes, and rise to torments perpetuall; then we would giue a thousand worlds for the ransome of our soules, if it were possible; but alas, it cannot be: *Dimes* desired but a drop of colde water, but he could not haue it, *Luke* 16. So, we shall desire, and wish for ease, but alas, alas, not a drop of mercy shall be granted vs. *Salomon* saith, *looke how the tree falleth, so it lyeth*, as *Eccles.* 11.3. Meaning, that looke how death leaueth vs, so shall the day of iudgement finde vs; *for in death there is no remembrance of God, and who shall giue him praise in the pit*, that is, the graue, *Psal.* 6.5. And, *they that goe downe to the pit cannot hope for Gods truth*, *Esay* 38.18. This meditation will make vs so to liue, as suspecting death euery houre, and alwayes to be in a readinesse, daily forsaking all sinne, fearing, least death comming sodainely, we perish.



What we are to remember concerning  
the last Iudgement.

## I

First, that there is most certainly, a day of iudgement; prooued by these places. *God hath appointed a day, in the which hee will iudge the world in righteousness, Acts 17. 31. After death comes iudgement, Heb. 9. 27. Know that for all these things God will bring thee vnto iudgement, as Eccles. 11. 9.* Infinite are the proofes in holy Scripture; but these shall suffice for my purpose: This is a speciall remedy against all sinne, and the not beleeuing of it, letteth loose the reines to all manner of vice, and maketh a number to liue most profanely, in carnall security, casting off all care of doing good; many being like the Sadduces, thinking there is no resurrection of the dead. It is a note of a vile wicked man not to beleeue this; yea the wicked make a mocke of this, and therefore make but a sport of sinne. Of these the Apostle Peter hath long since fore-told, saying; *There shall come in the last daies scoffers, walking after their owne lusts, and saying: Where is the promise of his coming? &c. 2 Pet. 3. 3. 4.* Thus, because it is not presently, they thinke it will neuer come: But what saith the Apostle afterwards? *Beloued, be not ignorant of this one thing, that, with the Lord, a thousand yeares is as one day, and the Lord is not slacke concerning his promise, but the day of the Lord will come, 2 Pet. 3. 8. 9. 10. and therefore what manner of persons ought we to be in all holy conuersation and godlines? looking for,*  
and

and hastning vnto the comming of the day of God, &c. *vers. 11. 12.* Loe, this is the vse that we ought to make of this certaintie of the day of iudgement; and truly, such effect doth this perswasion worke, in whose heart soeuer it is settled; *Thus a wise mans heart discerneth both time and iudgement, as Eccles. 8. 3.* But on the contrary, the wicked runne headlong to all manner of euill, committing it with greedines; yea they are fully resolved to follow sinne, and wickednesse: and the reason is, because they are not perswaded of the iudgement day, because it is deferred. *Because sentence against an euill worke is not executed speedily, therefore the hearts of the sonnes of men is fully set in them to doe euill, Eccles. 8. 11.*

2.

Secondly. Wee must remember that this day of iudgement will be suddenly and vnawares. *The day of the Lord will come, as a thiefe in the night, 2 Pet. 3. 10.* For you your selues know perfectly, that the day of the Lord so commeth as a thiefe in the night; For when they shall say, peace, and safety, then sudden destruction commeth, as travell vpon a woman with childe, and they shall not escape, *1 Thess. 5. 2. 3.* Watch therefore, for yee know not, when the master of the house commeth, at euening, or at mid-night, or at Cocke crowing, or in the morning, least comming suddenly, he finde you sleeping. *Mar. 13. 35. 36.* Here wee see, this day is most certaine, but the time most vncertaine; no time set, but it will be sudden. The time is ynknowne to the Angels, yea, to Christ him selfe, as Man: *But of that day and houre knoweth no man, no not the Angels of heauen,*

heauen, but my father onely; For, as the daies of Noah were, so shall also the comming of the sonne of man be, &c. *Math. 24. 36.* read to the end. This meditation is most effectuell to keepe vs from sinne: for if Christ shall come vpon vs suddenly, and finde vs sleeping in our sinnes, we perish. If wee shall with that euill seruant, for-slow our Masters comming, and shall smite our fellowes, and eate and drinke, and be drunken, the Lord of that seruant shall come in a day, that hee looke:h not for him, and in an houre that hee is not aware of, and shall cut him in pieces asunder, and appoint him his portion with the hypocrites, where shall be weeping and gnashing of teeth, *Math. 24. 48 &c.* If wee shall be vnprepared, with the foolish Virgins, ha-uing onely the lampe of a bare profession, but wanting the oyle of sauing grace, wee shall (when it will be too late) knocke to enter into the kingdome of heauen, but heauen gate shall be shut vpon vs, and we shall heare that fearefull sentence, *verily I say vnto you, I know you not, Math. 25. 10. 11. 12.* O therefore, let vs be prepared alwaies, for the sonne of man cometh in an houre, that we thinke not, *Luke 12. 40.* and let vs know, that if, with the euill seruant, we shall know Gods will, & not prepare our selues, neither doe according to his will, we shall be beaten with many stripes, i.e. we shall haue most se- uere punishment, *verse 47.* The Lord giue vs hearts to consider of these things wisely.

3.

Thirdly. Wee must seriously remember the fearefull account, that we are to make at the last day; For, we must all appeare before the iudgement of Christ

Christ to giue account; yea, euery one shall giue account of himselfe to God, Rom. 14. 12. We are stewards vnder God, we must giue account of our stewardship; as Luke 16. 2. We haue receiued many talents from God; We must giue account how we haue imployed them, Math. 25. 19. Thus we see, that though it be for a time deferred, yet most certainly, there will be a reckoning, & a day of account. This account shall be most strict, for it shall be of all things, good or euill, publique and secret; of all our thoughts, words and works. First, we must make account of our Thoughts, though neuer so priuate, neuer so secret: In that day, God shall iudge the secrets of men by Iesus Christ, Rom. 2. 16. For there is nothing which is not manifest in his sight, but all things are naked and open vnto the eyes of him, with whom wee haue to doe; Heb. 4. 13. and though we thinke to blinde the eyes of God in secret, yet it is impossible: for God searcheth all hearts, and vnderstandeth all imaginations of thoughts, 1 Chron. 28. 9. God shall bring euery worke into iudgement, with euery secret thing, be it good or ill, Read, Eccles. 12. 14. read, 1 Cor. 4. 5.

Secondly. We must giue account of our Words, euen of all wordes; for if we shall giue account of the lesser, much more of the greater: Of euery idle word that men shall speake, they shall giue account thereof at the day of iudgement, Math. 12. 36. And by thy wordes thou shalt be iustified, and by thy words thou shalt be condemned, vers. 37. If we shall giue account of euery idle word, how much more of hurtfull wordes, as lying, swearing, flattering, curling, banning, periury, dissembling? and for beastly talke, filthy

filthy communication, ribauldry, and the like? for because of these things, commeth the wrath of God vpon the children of disobedience, Ephes. 5. 3. 4. 6. Let therefore no filthy communication proceed out of our mouthes, but that which is good to the vse of edifying, that it may minister grace to the hearers, Ephes. 4. 29.

Thirdly, we must giue account of al our works & actions both good & bad; We must all appeare vnto iudgment, that euery one may receiue in his body, according as he hath done, whether it be good or euill, 2 Cor. 5. 10. & Eccles. 12. 14. And as S. Augustine saith, In what facts a man is found when he dieth, of them shal he be iudged at the last day. God will render to euery man according to his deeds; to those who haue done well, life eternal; to those who haue done ill, eternall destruction: read, Rom. 2. 5 6. to 10. Behold I come quickly, and my reward is with me, to giue to euery man according as his worke shall be, Rev. 22. 12. And I saw the dead, small and great, stand before God; and the bookes were opened, and another booke was open which is the booke of life, and the dead were iudged out of those things which were written in the bookes, according to their workes. And the sea gaue vp the dead which were in it, and death and hell deliuered vp the dead which were in them; and they were iudged euery man according to their workes, Rev. 20. 12. 13. And there is nothing so secret, but it shall be reuealed, Luk. 8. 17. and 12. 2. and Mark. 4. 22. This meditation of this certaine account at the last day, will make vs continually watchfull ouer the whole man, in thought, word, and deed, and to be afraid to sinne in eyther, as knowing most assuredly that the more and the

longer we sinne, the greater is our score, and the more fearefull will be our reckoning; for the more we sinne, the more euidences do we giue in against our selues, and the more bills of enditements will be laid to our charge, which wee shall neuer be able to answer; as *Iob* saith, *If God should plead with him, he cannot answer him, for one sinne of a thousand, Iob 9.3.* How then shall wee answer, when as our finnes are millions of thousands, passing the land by the sea shore, innumerable? If we think to make excuse, and pretend this or that for our selues, wee deceiue our selues; for *there is no excuse for sinne, Iohn 15.22.* The Lord strike our hearts, and moue vs throughly to consider of this reckoning and account, that wee may haue speciall care to forsake our finnes, and to liue continually in the feare of God, hating and abhorring all euill, that when this account is to be made, wee may doe it with ioy, and not with feare.

## 4.

Fourthly. We must remember, that that day is a most terrible and fearefull day; and perswade our selues it is not farre off, but euen nigh at hand. *The great day of the Lord is neere, it is neere, and hasteth greatly, euen the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble & distresse, a day of wastines and desolation, a day of darkenes & gloominesse, a day of clouds and thicke darkenes, &c. Zeph. 4. 12. 15. The day of the Lord cometh, it is nigh at hand; a day of darkenes, &c. as before: as, Iael 2. 1. 2. The day of the Lord is great and very terrible, who can abide it? Iael 2. 11. 2.*

The

The Sunne shall be turned into darkenesse, and the Moone into bloud, before that great and notable day of the Lord come, *Acts* 2.20. Who then can stand before his indignation? and who can abide in the fiercenesse of his anger? *Naham.* 1.6. In that day there shall be a noyse of a cry, and an howling, and fearefull crashing, *Zephau.* 1.10. The meditation of this terrour will rowze vs vp from the dead sleepe of sinne, & make vs to cast off all negligence; not onely labouring our selues to be prepared, but bringing on others also vnto the faith and good conscience, that they also may elcape the terrible vengeance and wrath of God; and this effect it had in *Paul*; that, in consideration of the resurrection to this fearefull iudgement, hee did exercise himselfe to haue alwaies a conscience void of offence, towards God, and towards men, *Acts* 24.15.16. Againe, hauing spoken of all mens appearing to iudgement, hee saith, *Knowing therefore the terror of the Lord, we perswade men,* 2. *Cor.* 5.10.11. that is, He in consideration of the terrible day of iudgement, was not onely carefull for himselfe, and for his owne good, but was diligent also, by preaching the Gospel, to bring others vnto the faith, and to draw them from their sinnes, that they might be able to stand boldly before the Iudge: and certainly, whosoever is not moued with this consideration, sheweth plainly, that he hath but little grace, or none at all; Wee come behinde the very heathen; For, *Felix* an heathen man, hearing *Paul* preach of this iudgement to come, and reasoning about it, trembled, *Acts* 24.25. Yea, wee come short of the Diuels themselves,



selues, for they in remembrance of this terrible day, be-  
leeue and tremble, 1am. 2. 19.

5.

Fifthly. Consider of the manifold witnesses that shall appeare against vs, and the irreuocable sentence of the Iudge. Our sinnes shall condemne vs, our conscience will accuse vs, the godly shall rise vp against vs, and shall condemne all that repent not: yea, the holy Angels, and that which is worst of all, the Iudge himselfe shall be a witnesse against all the vngodly. *I know all, and am a witnesse, saith the Lord, Ier. 29. 23. I will come neere to you in iudgement, and I will be a swift witnesse against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppresse the hireling in his wages, the widow and the fatherlesse, and that turne aside the stranger from his right, and feare not me, saith the Lord of Hostes, Malac. 3. 5.* The booke of our owne conscience, and the booke of Gods providence shall be opened; and we shall be iudged according to the things written in the bookes, *Reuel. 20. 12. Ten thousand times ten thousand stood before him, and the iudgement was set, and the bookes were opened, Dan. 7. 10.* O the streight that the wicked shall bee brought vnto, when these things shall be! For, aboue them they shall behold the most seuerer & angry Iudge; beneath them, the horrib'e & fearefull pit; on their right hand, their sinnes accusing; on their left hand, infinite Devils haling and drawing them to punishment; within them an accusing conscience; without them a burning and flaming world; O wretched sinner thus beset, how wilt thou

thou escape the damnation of hell? To hide thee it will be impossible; to appeare, it will be intollerable; for, if God the iudge be with vs, who can be against vs? so if he be against vs, who can be for vs: Here is neither power to resist, nor ability to flye, nor place of repentance, nor time of satisfaction; nay, nothing remaines, but the irreuocable sentence; *Goe ye cursed into euerlasting fire, prepared for the diuel, & his Angels, Mat. 25. 31. Depart from me ye workers of iniquitie, I know ye not, Mat. 7. 23. Take him, binde him hand and foote, & cast him into utter darkenesse, Mat. 25. 30.* But all this shall be onely for the wicked; for the godly shall heare the blessed sentence, *Come ye children of my father, &c, Mat. 25. 34.* and, *blest are they which die in the Lord, for they rest from their labours, and their workes follow them, Reuel. 14. 13.* This meditation will make vs all to hasten to come out of our wicked estate betimes in this life, and to labour to be of the number of the godly, that with them we may escape that irreuocable sentence.

## 6.

Lastly. In a word: Consider seriously, of the punishments & torments into which the wicked goe, will they, nill they, when once the sentence is past. First. The grieuoulness of their punishment, which is intollerable: yea, so intollerable, *that in hell the wicked shall seeke death, but shall not finde it; they shall desire to dye, and death shall flye from them, Reuel. 9. 6.* Secondly. The varietie of their punishment, expressed by diuers things, to shew the greatnesse of it. 1. They shall burne; *for they shall haue their portion in the lake that burneth with fire and brimstone, which*

is the second death, *Reuel. 21.8.* 2. The worme shall eat and gnaw them, *Marke 9.44.* 3. There shall be an insufferable stincke: the breath of the Lord, like a river of brimstone doth kindle this fire, *Esay 303.* 3. Fire and brimstone, vapours and smoake, storme and tempest, this shall be their portion to drinke, *Psalm 11.6.* 4. There shall be weeping and gnashing of teeth, *Mat. 24.30.* 5. There shall be horrour and dread, by reason of the innumerable company of fearefull and horrible diuels, read *Iob 20.* to the end. 6. There shall be vtter darkenesse, and such like. *Thirdly.* Their punishment shall be perpetuall: They shall goe into euermlasting fire, *Mat. 25.31.* The worme dyeth not, and the fire is not quenched, *Esay 66.24.* and thrice repeated, *Marke 9.44.45.48.* It is a deuouring fire, and yet an euermlasting burning, *Esay 33.14.* Thus his death shall liue in paine, whose life was dead in sinne. There the wicked are compelled to liue without end, that they may be tormented without end: It were some comfort, if once their paines might haue an end, but alas (and yet I moane them nor) when millions of thousand yeares are expired, still afresh begin greater tormentes, neuer to haue an end. *Lastly.* Their paines shall be vniuersall, extended to euery part of soule and body; none shall be free. We cannot endure our finger in the fire, not a moment, how then will the wicked endure, when they shall be wholly soule and body in hell? Yea, so great will their sorrow and paine be, that their mindes shall be directed to nothing, but onely that, to which their griefe compels them. Here will be no comfort, no profit: here shall be

be losse of friends, losse of heauen, & eternall glory: No companions, but horrible diuels, and the damned crew, for ever burning; and they shall be amazed one at another; their faces shal be as flames, *Esay 13.8.* In a word, in hell shall be weeping, and gnashing of teeth, yelling, howling, lamenting, mourning, horrible crying, and fearefull screeching, by reason of the intollerable pangs, tortures, and torments, which all that liue and dye in their sinnes shall most surely be partakers of: *Loe, thus assuredly, shall all those be damned, which beleene not the truth, but haue pleasure in vnrighteousnes, 2 Thes. 2. 12.* And thus farre of the particulars to be remembered, concerning our latter End.

### 3 Of the Meanes to attaine to this remembrance of our latter End.

#### 1. Meanes.

**R**irst. We must be frequent, and seruent in Prayer vnto God: For, *without Gods helpe we can doe nothing, Iohn 15.5.* if nothing, then much lesse can we performe this weighty dutie, to remember our end. *Dauid* knew this well, and therefore calleth vpon God earnestly by Prayer, crauing his helpe for this purpose, saying; *Lord make me to know mine end, and the measure of my dayes, what it is; that I may know how fraile I am, Psal. 39.4.* So did *Moses*, *Teach vs O Lord to number our daies, that we may apply our hearts vnto wisdom, Psal. 90.12.* And the reason, why

man ought thus to pray, is that of *Iob*: *Because his dayes are determined, the number of his moneths are with God, who hath appointed man his bounds that he cannot passe, as Iob 14.5.*

2. *Meanes.*

Secondly. We must beleue the voyce of God, speaking to vs out of his word, and remember it: who hath said, *Dust thou art, and to dust thou shalt returne, Gen. 3. 19.* And the rather must we be perswaded of this truth, because the diuell doth labour nothing more, then to possesse our mindes, that we shall not dye, and so make vs forget our latter end. Our first parents listned to the diuell, rather then beleeuing God, forgat their latter end. God said, *In what day so euer thou shalt eat the forbidden fruite, thou shalt dye the death,* but this *Eue* beleued not, *Gen. 2. 17.* The diuell said, *ye shall not surely dye;* and this they beleued, *Gen. 3. 4.* Thus the diuell deales with vs; God saith, our life is most vncertaine, no day, no houre, no not the minute of an houre certaine; but the diuell telleth, we shall not dye; not simply to make vs beleue we shall not dye at all; for this we all know by experience, that wee shall once dye: but the diuell maketh vs beleue, wee shall not dye yet, not this yeare, this moneth, this weeke, this day, nor this houre, and so promiseth vs longer life, & maketh vs beleue him, and thus bringeth vs through not beleeuing Gods word, to this perswasion, that yet we may liue longer: and thus wee forget our latter end.

3. *Meanes.*

## 3. Meanes.

Thirdly. We must often call to minde our originall, *viz.* that we are dust and ashes, made of a lump of clay, which is brittle, fraile, and momentanie: and this will make vs remember, that therefore we cannot long continue here, but that our body of clay, and this earthly tabernacle of ours, must needs be dissolued, *2 Cor. 5. 1.* and that wee have here no continuing citie, *Heb. 13. 14.* And this will bring vs to remember our latter end, and to beleue the saying of *Iob*: *Man that is borne of a woman, hath but a short time to live, Iob 14. 1.* This originall *Abraham* remembred, saying, *I have taken upon me to speak vnto the Lord, which am but dust and ashes, Gen. 18. 27.* Thus did *Iob*, saying; *Our bodies are houses of clay, and the foundation of them is in the dust, they are crushed before the moth, Iob 4. 19.* And thus did he often; as wee reade almost in euery chapter of his, and his life was euen a continuall meditation of his latter end: So did *David*, *Psal. 90.*

## 4. Meanes.

Fourthly. We must wisely lay to heart the death of others, and seriously to regard it, that our hearts may be in the house of mourning. This is that which *Salomon* speaketh of: *It is better to goe to the house of mourning, then to the house of feasting; for, that is the end of all men, and the living will lay it to heart: The heart of the wise is in the house of mourning, but the heart of foole is in the house of mirth, Eccles. 7. 2. 4.* The want of this is a great fault, often complained against: *The righteous perishe, and no man layeth*

layeth it to heart; and mercifull men are taken away, none considering that the righteous is taken away from the euill to come, *Esay 57.1.* This laying to heart the death of others, is a speciall meanes, to make vs remember our owne; such a man is dead, it might haue beene my turne; Well, he is gone, I may be the next, for I haue no certainty of my life; how so euer, I will take heede, and prepare my selfe: Thus it will worke with the wise. And in this regard, I hold it a very fitting, and commendable course, to frequent funerall Sermons, where wee may both see with our eyes, and heare with our eares, that which will put vs in minde of our mortality, and latter end. And this euery graue, euery tombe, should teach vs; called *Monumenta, quasi mentem monentia*, i. Monuments, to put vs in minde of death.

5. Meanes.

Fiftly. We must labour afore-hand to acquaint our selues with death, and so to liue as alwaies dying, that we may say with *Paul*, *I dye daily*, *1 Cor. 15.31.* Thus did *Iob*; *If I waite, the graue, is my house; I haue made my bed in the darkenesse; I haue said to corruption, thou art my father, and to the worme, thou art my mother, and my sister*, *Iob 17.14.* Thus wee are, as it were to praëoccupate and prevent death, by little and little, depriuing our selues of life; not by offering violence to our person, but by a continuall mortifying of our earthly members, which are vpon earth, *Col. 3.5.* Thus wee should cause our eyes to dye; by turning them away from beholding vanitie, *Psal. 119.37.* And our eares, to become as deafe men



*men that heare not the villany of the world, P sal. 38. 13.*

To keepe our tongues from speaking lewdnesse ; our hearts, not suffering them to incline to that which is euill ; and so of the whole man. This will make vs, not onely to remember our death, but to remember it with cheerefulnesse, and to beare the brunt of it the more easily, when it commeth : and the want of this meanes, maketh vs both to forget our end, and thinke the burden of death intollerable.

6. Meanes.

Sixtly. Remember the good and benefit that comes by death, to all the godly : Death, which in it owne nature was a curse, is by the death of Christ a rich blessing to all the faithfull : It is the end of all misery ; it is a passage vnto a better life, which life we shall neuer come to, vnlesse we dye; *for, that which thou sowest is not quickned, except it dye, 1 Cor. 15.* Thus in regard of the good that remaines for all beleeuers after death, *Paul* did not onely remember his end, but, (I say, in this regard, not simply) *did desire to be dissolued, and to be with Christ, which for him is best of all, Phillip. 1. 23.* And thus, when wee shall thinke with our selves, that this world is a vale of misery, and it will neuer be well with vs here, but we shall haue trouble vpon trouble, and one crosse in the necke of another, and that it will be best for vs hereafter, and neuer no sound ioy, sound peace, nor rest, till then ; it will put vs in minde of our latter end, and make vs to long for it; desirous with *Paul* to be dissolued, and to be with Christ ; Yea, *we shall long for death, and digge for*

for it, more then for hid treasures, reioycing exceedingly, and being glad when we can finde the graine, Job 3. 21. 22. Knowing this, that to dye is gaine, Phil. 1. 21.

7. Meanes.

Seauenthly. If we would remember death, and consider of our latter end; we must daily and effectually remember our sinnes, and call our selues to account for our sinnes; and it cannot be, but we shall in remembring of sinne, remember our end; We cannot thinke of the cause, but we shall thinke of the effects; neither can wee remember the effects, without consideration of the cause. Now sinne is the cause, death the effect; thinke of the one, and remember the other; yea, so often as we sinne, so often should wee remember our death: remember what the Apostle saith; *By sinne death entred into the world. The end of sinne is death,* Rom. 6. 21. And here let this be obserued, that who so euer doth not remember his latter end, doth not rightly consider of his sinnes, and so on the contrary. And thus much of the Meanes.

This remembrance of our latter end, is necessary for all sorts of people, both noble and ignoble, high and low, rich and poore, old and young, one with another. For, *we must needes all dye, and are as water spilt on the ground, which cannot be gathered up againe,* 2 Sam. 14. 14. And if all of vs will vse these Meanes, they will make all to remember their end. Let Kings, and Princes, the Nobles, and all great persons remember, *that though God hath said, ye are Gods,*

Gods, (meaning in regard of their place and office they are as Gods, in the roome and stead of God,) yet yee shall die like other men, &c. Psal. 82. 6. 7. Let rich men, and those that thinke themselues the wisest, remember this; *for wee see that wise men die as well as the foolish, and leaue their riches to others, Psal. 49. 10. and when he dieth hee shall carry nothing away with him, &c. vers. 17.* Let olde men remember this, and this will make them say with Iob; *My breath is corrupt, my daies are extinct, the graues are ready for me, Iob. 17. 1.* and with Dauid, *The yeares of man are threescore and ten, and though they liue to fourescore, it is but labour and sorrow, so soone passeth it away, and they are gone, Psal. 90. 10.* Let the young man remember this, and it will make him say with Iob, *When a few yeares are come, I shall goe the way, whence I shall not returne, Iob. 16. 22.* Let the poore, and him that is in misery remember this, and it will make him long for death, and reioyce and be glad when he findes the graue, Iob 3. 21. 22. Thus death comes to Kings Pallaces, as well as to poore mens cottages. Thus some die in their infancie, some in their youth, some in their middle age, some in old age; teaching all men, of all sorts, at all times to be prepared. Now followeth.

*Of the right manner how to remember our latter End.*

**T**HE chiefeſt point to be obserued, is the Manner; of which I may truly say this: that there are but a few that doe know it, and

and rightly vnderstand it. It is not a bare thinking of death that will serue turne ; neyther will euery remembrance of our end preserue vs from sinne: yea many, in remembrance of their end, increase their sinnes; others make away themselves, others fall to despaire, others remember it by fits, others thinke of it onely when it comes ; nay, many scarce remember it then ; others remember it presumptuously, some ignorantly, some hypocritically, some deceitfully, some impatiently, few conscionably, the best negligently : so that I may truly say, that man faileth in no one point more, than in the Manner of this remembrance of his latter end, and yet nothing more needfull. That no man therefore deceiue himselfe in this point, and that it may beauiable against sinne, obserue with me this true and right Manner.

*1. Manner.*

First. This remembrance must be *certaine*, and with assurance; that is, as we know that there is an end appointed for all liuing creatures, so we must verily belieue, and vndoubtedly assure our hearts and consciences, that God will bring vs vnto this end, and that, for ought we know, very suddenly, very shortly ; and be certainly perswaded of this truth, that the soule of euery man, immediately after death, goeth eyther to heauen or hell ; returning directly after death to God himselfe, to dispose of the soules of beleeuers to eternall blisse, of vnbeleeuers to euermlasting woe ; and not to goe to the Papists feigned Purgatory, or to rest in any other place. These perswasions are grounded on  
holy

holy Scripture: The first, vpon Gods owne words, so often in the Reuelation, *Beholde, I come shortly, Reu. 2. 11. and 22. 7. 12. For, yet a little while, and he that shall come, will come, and will not tarry, Hebr. 10. 37. The end of all things is at hand, 1 Pet. 4. 7.* The latter is grounded on that saying of Salomon: *Then shall the dust returne to the earth, as it was, and the spirit returne to God, who gave it, Eccles. 12. 7.* This was Iobs meditation and perswasion: *For, I know certainly that thou Lord wilt bring me vnto death, and to the house appointed for all the liuing, Iob. 30. 23.* This was Peters perswasion, *Knowing that shortly I must put off this my Tabernacle, 2 Pet. 1. 14.* This is a foueraigne remedy to keepe vs from all sinne, and to make vs alwaies watchfull. This the wicked want; perswading themselues, that (though they see many to die on euery side) they shall not die, or at least not yet; And therefore the Prophet *Esay* describes them at large, laying open their folly, saying; *They haue made a couenani with death, and with hell are they at agreement: when the ouerflowing scourge shall passe ouer, they say it shall not come nigh them, Esay 28. 15. And the Harpe, and the Viol, the Tabret, and the Pipe, and wine, are in their feasts, reioycing and making merry; yet presently descend into hell, Esay 5. 12. 13. 14.* This false perswasion of theirs, is the cause why they sinne with so high an hand against God, committing it with all greedines; and this the Prophet *Esay* againe noteth, denouncing the woe against them; *Woe vnto them that draw iniquity with cords of vanity, and sinne as it were with a cart-rope; thou say, Let him make speed and hasten his worke, that wee*

*we may see it : and let the counsell of the holy one of Israell draw nigh and come, that we may know it, Esay 5. 18. 19. Thus we see the necessity of this Manner, to be fully perswaded of the truth of these things, and not to put it off from vs, as the wicked doe, who haue no hope when God taketh away their soule, Iob 27. 8.*

*2. Manner.*

Secondly. This remembrance must be effectuell, that is, we must so remember our end, as that the remembrance of it may be powerfull, to worke in vs the death of sinne, and to bring vs to true repentance for all sinne past, with a full purpose and resolution to leaue and forsake all sinne for time to come : and if this effect be not in vs, we remember our end in vaine. This powerfull remembrance was in the Niniuites ; who hearing of their end, repented speedily, and turned euery one from his euill way : *So the people of Ninineh beleued God, and proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them ; and the King arose from his Throne, and he laid aside his robe from him, and couered him with sackcloth, and saie in ashes, and proclaimed (by the Decree of the King and his Nobles) that both man and beast should be couered with sackcloth, and cry mightily vnto God, and that euery one should turne from his euill way ; and from the violence that is in their hands, and so they did, Ionah 3. to the end. Contrary vnto this powerfull remembrance, is that too too common practise of the wicked, who remember their end, but it is to increase their sinnes ; who are rightly described in the booke of*

*Wisedome :*

Wisedome : For the vngodly said, reasoning with themselves, but not aright ; Our life is short and tedious, we shall be as though we neuer had beene : our body shall be turned into ashes, and our spirit shall vanish as the soft ayre : our life shall passe away as the trace of a cloude ; for our time is a very shadow that passeth away. Come on therefore, let vs enioy the good things that are present, and let vs speedily vse the creatures as in youth ; let vs fill our selues with costly wine and oymments, and let no flower of the spring passe by vs : let none of vs goe without his part of our voluptuousnesse and iollitie, &c. *Wisd.* 2. read the whole chapter. And this is the remembrance of the Epicures, eating flesh, and drinking wine : Let vs eat and drinke (say they) for to morrow we shall die, *Esay* 22. 13. *1 Cor.* 15. 32. Come (say they) I will fetch wine, and we will fill our selues with strong drinke, & to morrow shall be as this day, and much more abundant, *Esay* 56. 12. The like is the practise of the belly-gods, and drunken rout in these daies, when they are amongst their pots, swilling and guzling : Come, giue vs more Beere, let vs be merry, what ? we haue but a while to liue, let vs be iolly while we may, and the like, when God indeed strikes them many times with present death, euen in the very act of their drunkennes and gluttony ; whose case is most fearefull, of which we haue too lamentable & often experience. The Lord be mercifull to vs, and giue vs grace to take heed ; to make a better vse of the remembrance of our latter end, that we may escape such wofull and fearefull ends.

3. Manner.

Thirdly. This remembrance must be *hopefull* :  
Y that



that is, we must so remember our end, as that wee haue hope in Gods mercy; and that he will keepe vs from the power of death, that we shall not be ouerwhelmed by it; but wee are confident, that though we die, yet we shall rise againe, and so shall be euer with the Lord. This made *Iob* to say, *Though the Lord kill mee, yet will I trust in him, Iob 13.15.* This made *Paul* perswaded, to say: *For we know, that if our earthly house of this Tabernacle were dissolued, we haue a building of God, an house not made with hands, eternall in the heauens, 2 Cor. 5.1.* Therefore we are confident, and willing to be absent from the body, and to be present with the Lord, *vers. 6.8.* The righteous hath hope in his death, *Prou. 14.32.* This hope the wicked want: For what is the hope of the hypocrite, when God taketh away his soule? *Iob 27.8.* But all Gods children haue it, as *Paul* saith, *Wee had the sentence of death in our selues, that wee should not trust in our selues, but in God which raiseth the dead; who deliuered vs from so great a death, and doth deliuer: in whom we trust, that he will yet deliuer vs, 2 Cor. 1.9.10.* Contrary vnto this hopefull remembrance, is that of the wicked, who remember their end, but it is eyther desperately, or presumptuously, therefore not hopefully: *Iudas*, *Saul*, and *Achitophel* remembred their ends, but it was to make away themselves, *Iudas* and *Achitophel* hanging themselves, *Matthew 27.5.2.* *Samuel 17.23.* *Saul* falling wilfully vpon his owne sword, *1 Sam. 31.4.* Thus other remember it, but presumptuously; presuming that they shall liue longer yet, and there is time enough yet, perswading

perswading themselues most vainely, that if they can say, Lord haue mercy on me, at the last gaspe, all shall be well enough: But let all such remember that who so dieth in the Lord, dieth in hope; and hee that hath this hope, purgeth himselfe, if he hath time (aforehand) *as God is pure, 1 Iohn 3.3.*

*4. Manner.*

Fourthly. This remembrance must be *patient*: that is, we must so remember death, as that we possesse our soules with patience, being content to stay the Lords good leysure, wayting and expecting, till it pleaseth God to call vs, whether it be in prosperity or aduersity; and so to endure all crosses and afflictions, sicknesse and diseases, as being forerunners of death, patiently, so long as it shall please God to exercise vs heereby. This did holy *Iob; I will wait till my change come, Iob 14. 14. Wee must runne with patience the race that is set before vs, Heb. 12. 1. They shall neuer be ashamed that waite for God, Esay 49. 23. For yet a little while, and hee that shall come, will come and will not tary, Heb. 10. 37. Be patient therefore, brethren, vnto the comming of the Lord; stablish your hearts, for the comming of the Lord draweth nigh, Iam. 5. 7. 8.* Contrary to this patient remembrance, is the sinne of those, who not onely make away themselues desperately, but of those also, who beare the crosse of Christ impatiently, and for the least affliction, with themselues dead, saying: *Would God I were out of the world, I am weary of my life, and no man so plagued as I, and the like; yea not onely wilhing their owne deaths, but in a rash and garish manner, for the least occasion offered,*

wishing the death of others: wee must remember our ende with patience. Therefore, *Though the Lord say, yet wait thou; Hab. 2.3. For surely there is an end, and thine expectation shall not be cut off, Prou. 23. 18.*

5. Manner.

Fiftly. This remembrance must be *humble*, that is, in this remembrance we must humble our soules before God, abasing our selues euen to nothing; and the more wee remember our end, the more must we be humbled: that with the Peacocke, looking downe to our feete, and to the earth, whence we are, and whether we shall, wee must lay downe our gay plumes; and certainly nothing will more pull downe our peacockes Feathers, then seriously to consider of our latter end, according to the saying in Ecclesiasticus, *What reason hath earth and ashes to be proud? Eccles. 10.9.* Therefore saith Ieremiah, *My soule hath these in remembrance, and is humbled in me, Lam. 3. 19. 20.* This made Job in all humility to call himselfe and every man a worme, and the sonne of man a worme, Job 25. 6. This made Dauid to think so basely of himselfe, calling himselfe a worme, and no man, Psal. 22. 6. This humbled Abraham, calling himselfe dust and ashes, esteeming himselfe so vile and base as not worthy to speake vnto God; I haue taken vpon me to speake vnto God, who am but dust and ashes, Gen. 18. 27. Thus wicked Ahab in consideration of his end, humbled himselfe, 1 Kings 21. 29. though indeed this humility of his was but outward and temporary. Contrary vnto this humble remembrance, is that abominable sinne of pride,

pride, which is in the wicked; who although they know they shall dye, yet liue as though they should not dye. They *set their heart, as the heart of God, as the Prince of Tyre did, though the Prophet told him from God, hee was but a man; upon whom the Lords heauy iudgement fell for this his sacrilegious pride, Exech. 28. at large; and the like, or worse doe attend the wicked, whose end is destruction, as Phillip. 3. 19.*

Sixtly: This remembrance must be *personall*; that is: We must be carefull so to remember our end, as that wee doe principally, and in the first place, first of all, and most of all, remember our owne end, our owne death, our owne appearance to iudgement at the latter day; as knowing and beleeuing this, *that euery one must giue account of himselfe to God, Rom. 14. 12.* This was *Iobs* meditation of his owne particular death; saying, *I know, that thou wilt bring [me] vnto death, Iob 30. 23.* Thus did that good old father *Jacob*, answering to *Pharaoh* his question; *The dayes of the yeares of [my] pilgrimage are an hundred and thirty yeares; few and euill haue the dayes of the yeeres of [my] life bene, Gen. 47. 9.* Therefore *Dauid* prayes to God, to make him know his owne end, & the measure of his owne dayes, confessing, that his owne dayes are as a shadow, soone gone: *Behold, thou hast made [my] dayes as an hand breadth, and [mine] age is as nothing before thee, Psal. 39 4. 5.* And thus did *Iob* and *Dauid* very often. Neither doe I here exclude the remembrance of the death of others, for, *we must lay it to heart, as I haue showne, Eccl. 7. 2.* But teaching,

that the right manner is, to be most busied, and exercised in the meditation and remembrance of our owne end. Contrary vnto this, is the curious remembrance of other mens end, altogether neglecting our owne; for this is a common practise of the most: Such a man say they, cannot liue long, he will dye shortly, it is impossible he should liue. Againe, such a man hath a fearefull account to make at the latter day, and I would not be in his case for a world, and the like; when God knowes, their owne case is more fearefull, and they dead before them: Thus they posit it off to others, thinking with the wicked, that the *overflowing scourge shall not come nigh them*, *Esay 28. 15.* and so forget their owne end.

#### 7. Manner.

Seauenthly. This remembrance must be willing and *ioyfull*, that is: We must so thinke of it, as to be willing to dye; ioyfully resigning vp our soules into the hands of God, of whom we haue receiued them; subiecting our wils vnto Gods will in this kinde; being ready to giue vp the ghost, when so euer it shall please God to call vs: *Reioycing exceedingly, and being glad when we can finde the grant*, *Iob 3. 22.* And that wee may be the more willing, we must continually prepare our selues for death afore-hand, and so wee shall embrace it ioyfully. The reasons to enforce this willingnesse, are these, 1. Wee must consider that our end is that which God hath appointed; what death so euer, God hee would haue it to be so. 2. Because, when we dye, it is the bounds which God set vs, which wee could

not.

not passe. 3. Because, being vnwilling, we doe, as much as in vs lyeth, resist the will of God. 4. Because, if we are not willing, we cannot pray aright, *Thy will be done.* 5. Because, when we die, if we belong to God, we goe to vnspeakeable ioy, and rest in euerlasting peace. *Marke the perfect man, and behold the upright; for the end of that man is peace. Psal. 37.37.* This willingnesse was in our Sauour Christ, saying, concerning his death, *yet not my will, but thy will be done, Mat. 26.39.* And no sooner did our Sauour Christ say, *Surely, I come quickly;* but the Church of God most willingly answered, *Amen, Euen so, Come Lord Iesus, Reuel. 22.20.* So it must be with vs: And herein, let vs remember the example of the holy *Martyrs*, who embraced death most willingly, as being the most welcome guest that could be. Contrary vnto this, is the impatience, and vnwillingnesse in the most, when Death knockes for them, they are loath to die; they would faine liue longer: their goods, their friends, their pleasure, doe so possesse them, that death seemeth fearefull & terrible vnto them: and thus they murmur, and repine against God, thinking God to be most cruell vnto them, to take them away. And here by the way, let this folly be obserued: Many thinke a still and quiet death, to be a willing death; and say they, he dyed like a lambe; and hereupon, presently they thinke, that because he so died, he is gone to heauen. But I say, that a quiet death, is a sottish death in a number, dying in ignorance, hauing no feeling of Gods goodnesse in them; as *Naball* the churle, dyed like a foole, and the rich

Glutton like a beast: and neither is a quiet death alwayes a signe of a good death; nor a strugling death alwayes a signe of an ill death.

8. *Manner.*

Lastly. This remembrance must be frequent and vsuall; that is: We must doe it very often, making it our vsuall practise, and continuall exercise, as *Iob* and *Dauid* did, as wee may reade in the booke of *Iob*, and in the *Psalmes*. Thus we must often call it to minde, and lay it to heart; that what so euer wee are going about, and where so euer we are, this should alwayes be our principall meditation. *Salomon* was full of these meditations, as in euery chapter of *Ecclesiastes* we may reade; still concluding, *vanitie of vanities, all is but vanitie*. And surely, the more we thinke, and the oftner we meditate of our end, the more vile, vaine, and base, will all other things of this life seeme vnto vs. Contrary vnto this vsuall remembrance, is the practise of those, who seldome, or neuer remember their end; or if they doe, it is but by fits, as we vse to say; or in some melancholy humour; or else positing it off, till death euen seaze vpon them: or as a number doe, thinke of it onely at Funerals, and so long as they are told of it: And thus when they see a man layed in his graue, they will say; He is gone, this is that we must all come to; but when they are gone from the graue, no sooner gone, but presently they are at their villany, committing sinne, as though there were neither death, nor day of iudgement. A manifest token, that this their remembrance is not vsuall, but onely temporarily, cursorily, and  
in



in outward shew; and this is most certaine, that a number doe it in hypocrisie, and not in truth; for inwardly they make but a mocke of these things; so they can haue a mourning garment, they neuer care whether the heart mournes or not; and so their mindes are more vpon the garment, then vpon the graue; minding more the vesture, then their owne departure. This is not vsuall remembrance of our end: Therefore for a conclusion, let vs all take vp the counsell of wise *Salomon*, saying; *But if a man liue many yeares, and reioyce in them all, yet let him remember the dayes of darkenesse, for they shall be many, Eccles. 11. 8.* And this be said for the *Manner*. Now of the *Time*, when wee must thus remember our latter end.

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*Of the Time, when wee ought chiefly to remember our latter end.*



His Time is to be considered in a two-fold manner:

*viz.* { Generally.  
Particularly.

1. *Generally.*

First: The Time in generall, is all the dayes of our life; that as I said before in the *Manner*, it must be an vsuall remembrance: so I say here, it must be so vsuall, as that it must be euery day, so long as we liue; it must be our daily meditation; & great reason it should be so; for, so long as we liue in this world,

we

we sinned daily: Now, this being a notable preseruatiue against sinne, we must vse it, to keepe vs from our daily sinnes, that we may not commit sinne so commonly, as otherwise we shall. Thus was *Iob* alwayes mindfull of his latter end; which made him thus resolute with himselfe; *All the dayes of my appointed time will I waite, till my change come, Iob 14.14.* And so must wee doe; all our dayes remember it, all our dayes waite for it; and as *Salomon* saith, though we liue neuer so long, yet remember the dayes of darkenesse. Thus euery day we should set apart some time for this meditation. We reade of *Phillip* of *Macedonia*; who, (to provide for his memorie wisely, in this regard,) had a boy crying to him euery day, *Philip, Remember; thou art but a man*; and if a man, then mortall; thus daily considering of his mortality. It was the saying of one, we must remember our end so often as the Clocke strikes; and euery time we heare the Clocke, to thinke of our end, meaning we should doe it alwaies. *Plato* said, our life should be a meditation of death: Thus our Sauiour *Christ* commaunds vs so often to watch, and that continually, because we know not when the time is; to teach vs, from the vncertainty of the time, to watch euery day, to remember our end euery day, and accordingly prepare for death euery day.

Particularly,

2. Time.

Secondly. The Particular time, is the present time; the reason is, because we are certaine of no time, but the present time. Time past is irreuocable,

Time

Time to come doubtfull, and vncertaine. It is true which is said; *We must needs dye*, 3 Sam. 14. 14. *There is a time to dye*, Eccles. 3. 2. But it is not let downe, how long we shall liue, or when wee shall die. The Apostle *Iames* reprobues all those, that promise to themselves any longer time, then the present time; nay, we are not to promise to our selues, so much time as to morrow; no, not to day; *Goe to now, ye that say, to day, or to morrow, we will goe into such a citie, and continue there a yeare, and buy and sell, and get gaine; Whereas ye know not, what shall be on the morrow: for, what is your life? It is euen a vapour, that appeareth for a very little time, and then vanisbeth away; for that ye ought to say, if the Lord will, we shall liue, and doe this, or that*, Iam. 4. 13. 14. 15. Thus we see the present time onely, is the certaine time, in which we are to remember our latter end, and to prepare our selues for it.

3. Time.

Thirdly. We must remember it in the time of *mirth* and reioycing, in sports and recreations. This will keepe vs, that we shall not passe the bounds and limits of modestie, & make vs to vse a meane, and to obserue a mediocrity in all. Thus, when we are in our iollity, making merry, we should remember this, and thinke thus with our selues; I am now merry, the Lord seeth me; for ought I know, the Lord may strike me with death; and I must come to iudgement, to giue account of my carriage; I will now therefore take heede, that I passe not the bonds of modestie, to exceede too much in my mirth: but to vse it so, as it may be a meane to make

make me more fit for the duties of my calling both towards God and man. And thus *Salomon* lets it downe as a bridle to curbe vs from immodesty, and to restraine vs from excessiue, and dishonest mirth; *if a man liue many yeares, and reioyce in them all, yet let him remember the dayes of darkenesse, Eccles. 11. 8.*

4. Time.

Fourthly. We must remember it, in all afflictions, and crosses, sickenesse, diseases; all which are fore-runners of death. This will cause vs to make a true vse of all afflictions; as to weane vs from the things of this world; to humble vs vnder Gods hand, to seeke the Lord most diligently; to exercise our patience, and the like. This will make vs to take vp our crosses daily, and to follow Christ; as knowing that they are but transitory, and momentanie; for when death comes, it putteth an end to all our misery; It is the counsel of *Salomon*; *In the day of aduersity consider, Eccles. 7. 14.* Almighty God knoweth that we are too much forgetfull of our selues, and our latter end; and therefore he chastiseth and correcteth vs, and layeth afflictions vpon vs; so necessary is it for vs in afflictions to remember our end; as that God doth therefore lay them vpon vs, to put vs in minde of our end; for if we should alwayes flourish here, like a greene Bay tree, alwaies be in prosperity: wee would be so farre from thinkeing of our end, as wee would rather say, it is good for vs being here, and so haue our mindes wholly addicted to the things of this life.

5. Time.

## 5. Time.

Fiftly. Wee must call to minde our latter end, when wee are tempted to euill : this will keepe vs from the power of temptation ; that though wee be tempted, yet wee shall not be ouercome, nor yeeld to the temptation ; nay, we shall not dare to sinne, if we do truly remember our end: For, looke how thou wouldst behaue thy selfe if thou wert to die presently, so wouldst thou do in time of temptation, if thou wouldst seriously lay thy end to heart, especially remembring the terrible day of iudgement. Is any man tempted by the Deuill, the world, or the flesh ? O let this be alwaies imprinted in thy hart, neuer to be forgotten, *that God will come, and will not keep silence, Ps. 50. 3.* And if thou dost obey thine owne hearts lusts, and follow thine own desire, to yeeld voluntarily to euil temptations, yet know that for these things God will bring thee vnto iudgement, *Eccles. 11. 9.* yea ; *Christ will come in flaming fire, taking vengeance on thee, and punish thee with everlasting destruction, 2 Thes. 1. 8. 9.* Remember this end in all thy temptations.

## 6. Time.

Sixtly. Wee must remember this euery night, when we goe to bed : This will make vs commit and commend our soules into the hands of God, as we would doe if we were now dying : It will make vs examine our selues vpon our beds, as wee must doe euery night, *Psal. 4. 4.* It will make vs call our selues to account how we haue spent the day, whether well, or ill : if well, then to giue God the glory, and all the praise : if ill, then to bewaile our sins,

to

to humble our selues before God, confessing our sinnes vnto him, condemning and iudging our selues for them, crauing pardon and forgiveness most earnestly, as we would beg for life at the bar, gining God no rest till wee haue some good assurance of his fauour and mercy, and so make our peace with God. This is a notable point of Christian wisdom, worthy all obseruation, and this will the remembrance of our end worke in vs: for, when we goe to bed to take our rest, we know not whether we shall euer rise againe, or not: God taketh many away in their sleepe, hee may deale so with me, and thee; and if hee doth so, and I haue not made my peace with him, I am in a woful case; for looke how I dye, so I shall rise to iudgement. Marke this point well, and be sure to practise it euery night, and euery morning, so shalt thou haue peace of conscience, and thy sleepe shall be sweet. *Dauid* was a man that did vsually remember his end, and he saith, *In the night I communed with mine owne heart, and my spirit made diligent search, Psalm. 77. 6,* much more ought we to doe it, who come farre short of *Dauids* Piety and Holines.

## 7. Time.

Seauently. We are to remember in the time of our traffique, in bargaining, buying and selling; This will make vs to deale faithfully, truly, and vprightly; as knowing, that for dishonest and deceitfull dealing, a fearefull account is to be made: This will make vs afraid to speake any thing but the truth, and it will keepe vs from the horrible sinne of lying and dissembling, which is too much practised

practised amongst many Trades-men, as knowing that God may strike them with present death for their lying, as he did *Ananias and Saphira, Acts 5. 5. 10.* If this were seriously laid to heart, men would not dare to commit such abominable deceit, and such vniust dealing as they doe. The want of this, is the cause why men are so vnconscionable, so couetous, so greedy of gaine, so earthly-minded, so hard-hearted, that they will not sticke, for the value of a penny, to sweare and forswear themselves. O let such remember their end, and that is, eternall destruction. *Whose end is destruction, whose God is their belly, who minde earthly things, Philip. 3. 19. No couetous person shall enter into Gods kingdome, 1 Cor. 6. 10. No lier shall inherit the kingdome of heauen, Reuel. 21. 8. What shall it profit a man then to gaine the whole world, and lose his owne soule, Math. 16. 26.* Let all miserable cormorants, and churlish misers remember this.

#### 8. Time.

Lastly. In a word, wee must remember it when wee are to performe the duties of Gods worship and seruice, or the duties of our owne calling: This will cause vs to shun idlenesse in both, and make vs performe them diligently and vprightly. First, for the duties of Gods worship, this remembrance is both necessary, and effectuell, to spurre vs forward in holy duties. This made *Paul* to labour to keepe a good conscience: *Wee labour, that whether absent or present, wee may be accepted of God; for wee must all appeare before the iudgement seat of Christ, 1 Cor. 5. 9. 10.* This made *Paul* giue so strict a charge



charge to *Timothie*, to looke throughly to his ministeriall office; For I am now ready to be offered, and the time of my departure is at hand, 2 Tim. 4. 1. to 7. This made the Apostle *Peter* so carefull to put the people in remembrance of holy duties; Yea, I think it meete so long as I am in this tabernacle, to stirre you up, by putting you in remembrance: knowing that shortly I must put off this my Tabernacle, 2 Pet. 1. 13, 14. Which must teach Ministers especially to looke to their office diligently, and to endeavour to the utmost of their power to doe good to others, to stirre vp others both by doctrine and holy example, to performe their duties vprightly towards God, and this, considering their end: yea, this teacheth all private persons in their severall places and callings, to discharge a good conscience; considering their end, and the neerer our end, the more carefull ought wee to be, to approue what is pleasing to God. We must consider one another, prouoking vnto loue, and to good workes; not forsaking the assembling of our selues together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching, Heb. 10. 24. 25. Secondly, we must remember this, in the performance of the duties of our particular callings; that whatsoever we take in hand, we remember our end, that we may not doe amisse, Eccles. 7. This is needfull to make vs doe all things warily and honestly, and heerein we are to follow the example of *Paul*; so exercise our selues herein, and this will make vs to haue a good conscience, void of offence toward God, and toward man, Acts 24. 16. And thus much of the most fit Time. Now of the Lets. of

*Of the Lets to be remoued, which doe binder  
this remembrance of our latter End.*

*1. Let.*

**T**H E Lets to be remoued are diuers. First, the abhominable sinne of Pride : This maketh vs to forget our latter end ; as wee may see plainly in the example of Babilon : *And thou saidst, I shall be a Lady for euer, so that thou didst not lay these things to thy heart, neither didst remember the latter end of it ; Esay 47. 7.* This sacrilegious pride was the sinne of the Prince of Tyrus , which made him forget his latter end, yea, through his pride, forgot that he was a man : *For his heart was lifted up, and he said, I am a God, I sit in the seate of God, in the midst of the seas; yet (saith the Prophet) thou art a man and no God, though thou settest thy heart as the heart of God ; and thou shalt die, &c. Ezech. 28. 2. 8.* Thus through pride he that is called *Lucifer*, forgot himselfe and his end. *For he said in his heart, I will ascend into heauen, I will exalt my throne aboue the starres of God ; I will be like the most High, Esay. 14. 12. 13. 14.* And thus through Pride a number forget themselues, both what they are, and what they shall be; like vnto *Herod*, whom the people so highly applauded for making an Oration, saying it was *the voyce of a God, and not of a man* : *Herod tooke this to himselfe, and gaue not God the glory* : hee wonderfully forgate himselfe and his latter end, *Act. 12. 22. 23.*

## 2. Let.

Secondly. *Carnall security*; This makes vs forget God and all goodnes, and forget our selues and our end: It blindeth the iudgement, and darkeneth the vnderstanding, and so dulseth the memorie, that we neuer once minde our selues, to consider what we are, and what we shall be; and so long as we liue in this sinne, though we haue daily warning of our death, yet wee shall through security forget it. It was a maine sinne in the olde world, to whom *Noah* preached so many yeares together, forewarning them of the deluge, and so of their end; But they ate and dranke, married, and gaue in marriage, and knew nothing, till the flood came and tooke them all away. *Math. 24. 38.* They knew nothing; here was great forgetfulnesse indeed, through their security: The like is to be feared, is in too many secure and carelesse liuers, who know nothing till death comes, and sweepes them away.

## 3. Let.

Thirdly. *Intemperance*; immoderately vsing, or rather abusing the good creatures of God, to drunkennes, luxury, gluttony, and the like. This is a maine and a common Let; for not one among an hundred of such insatiable beasts and belly-gods as these, doe seriously lay to heart their latter end, neyther can they: And no maruell; for, as the Prophet *Hosea* shewes the reason, *Their wine and their whoredome take away their heart, Hos. 4. 11.* This was another sinne in the olde world, their eating and drinking when the flood came: The rich glutton little thought of his latter end, and no maruell; for

for hee was a glutton, *hee fared deliciously euery day*, *Luk. 16. 19.* All the while the prodigall sonne liued riotously, spending his substance among drunkards and harlots, he forgot God and himselfe too; neuer laying his latter end to heart: for the text saith, after he had spent all; *he came to himselfe, &c. Luk. 15. 17.* Thus the wicked through this sinne of intemperance, forget their latter end; as *Iob* saith, agreeable to the saying of *Esay*; *The musicke and wine is in their feasts, they take the timbrell and harpe, and reioyce at the sound of the organe: They spend their daies in wealth & mirth, and yet in a moment go downe to the graue, Iob 21. 12. 13. Esay 5. 12.* Though God punish them for this, and lay grieuous & sharp iudgements vpon them, to admonish and forewarne them; yet they know not; yet they lay it not to heart, *Esay 42. 25.*

## 4. Let.

Fourthly. Worldly care and delight; if eyther of these take vp our mindes, wee shall both forget our death, and neglect true watchfulnesse, by which we should prepare our selues for death. This was another sinne in the rich glutton, viz. worldly pleasure and delight. *Remember* saith *Abraham* to him, *thai thou in thy life time receiuedst thy pleasure, Luk. 16. 25.* It was the sinne of Sodome in the daies of *Lot*; *They ate, they dranke, they bought, they sold, they planted, they builded;* little thinking of their present ensuing end, to be all burnt and consumed to ashes, *Luk. 17. 28. 29.* This wordly pleasure and delight, was another sinne in the prodigall sonne, which hindered this remembrance. This worldly care and delight both, were in the rich foole, men-

tioned in the Gospell; for he said, *I will pull down my barnes, and build greater*: here was his worldly care; and *I will say to my soule; soule thou hast much goods, laid up for many yeares*; here he promised to himselfe long life; *soule, take thine ease, eat, drinke, and be merry*: heere was his carnall security and worldly pleasure; full little thought he that his end was to nye as it was; that same night his soule was taken away, *Luke 12.18.19.20.* Thus a number drowne themselves in worldly care, euen when death waits for them.

5. *Let.*

Fiftly. *Infidelity* and *unbeliefe*. This was the Let that hindered our first parents, as I haue showned already, *Gen. 3.* And it was the sinne of the old world; who beleueed not *Noah* preaching both by word and action, an hundred and twenty yeares; euery stroake vpon the Arke being as it were a loud Sermon to them, to fore-warne them, yet they beleueed not, nor repented; and therefore *Noah* is said to condemne the world, meaning all the vngodly, *Heb. 11.7.* So, a number heare the word many times, and often; they heare of their mortallitie, and shortnesse of life; they see daily experience of it; God in his word by the mouth of his Ministers, calleth them to a remembrance, and consideration of their latter end; bur men beleue not the word of God speaking thus vnto them, but are disobedient and euen rebellious against this word, casting it behinde them, and not regarding it, and therefore forget themselves, how mortall, vaine, and fraile they are, and how soone their dayes are brought

brought to an end, as a tale that is told, and in a moment goe to the graue. This was the sinne of *Lots* wife, who little or no whit considered of her latter end, nor of the destruction of *Sodome*, and their end; for, *she beleued not the voyce of the Angels*, saying; *We be come hither to destroy this place*, *Gen. 19. 13. 14.* But she, as the rest, esteemed the words of *Lot*, as fables; thinking that God would not haue destroyed so beautifull a citie as *Sodome* was. This was one maine sinne in *Ierusalem*; *she remembered not her latter end*, *Lam. 1. 9.* Her sinne was rebellion, which hindered her; *she rebelled against Gods commandement*, *verse 18.* This incredulity and rebellion against Gods word is a common sinne in this age; let all take notice of it, and beware of it.

6. *Let.*

Sixtly. *Delight in sinne*: so to delight in it, as that we accustom our selues vnto it, to lye in it, trading & continuing in it, without remorse of conscience, and true repentance for it; such an one doth neuer, or very seldome remember his latter end, for he is as yet a carnall and naturall man, walking after the flesh, and the lusts thereof, which so steale away his hart, as that he mindeth nothing but carnal things, and such as are pleasing to the flesh, neither can he; as *Paul* saith, *they minde the things of the flesh*, *Rom. 8. 5.* It is a very rare thing to finde such a man to consider seriously of his latter end, I grant, it may sometimes be in their thought; but it is like the remembrance of the beastly Epicures, *Let vs eat and drink, for to morrow we shal die.* It is impossible, with-

out the spirit of God, to remember our latter end in the right manner; for, *the spirit bringeth all things to our remembrance, Ioh. 14. 26.* But those that delight in sinne, walking after their owne vngodly lusts, are sensuall, hauing not the spirit, *Iude 18. 19.* Therefore, they cannot aright remember their latter end. Againe, those that truely lay to heart their latter end, prepare themselves for it, and are watchfull; but so do not the wicked, that make but a sport of sinne.

7. Let.

Seauently. *Promise of long life*; I meane, when men promise to themselves long life, and will not be otherwise perswaded, but that they shall liue long, and they are long liu'd, as we vse to say; yea, thinking they shall continue, and liue many yeares, they build houses, and thinke they shall continue for euer, and call their lands after their owne names; Though they see others dye before them, yet they doe not thinke they shall dye yet, *Psal. 49. 10. 11.* Thus they trust in their wealth, and boast of their constitutions, thinking they haue too strong a body to dye yet. This promising of our selues longer life, is a great and common Let. This is not to number our dayes, which is, to thinke of euery day as our last: *Thw whiles they liue, they blesse themselves, Psal. 49. 18.* I may truely say of this Let, that there is nothing doth hinder a man more from the consideration of his particular end: It was the sinne of the rich foole, saying; *Soule, thou hast much goods, laid vp for many yeares*; as *Luke 12.* and yet he was fowly decciued: So a number in the world there are, that

not



not onely with the foole forget their end, but promising themselves long life, forget all goodnesse, deferring their repentance from day to day, and from yeare to yeare; from youth till middle age, from middle age, to old age, from old age, till death, thinking they haue time inough yet, and *no hast but good*, as the old saying is; yea further, they will not sticke to commit any sinne, but euen giue themselves ouer to commit all manner of vncleanesse, with greedinesse: Such, and so great is the mischiefe of this promising to our selues long life. Let all such fooles remember, that this night, this day, this houre, their soules may be taken away from them; let couetous men remember this; let the lusty youngsters lay it to heart: let the strong and the valiant consider it; and bring it to minde all ye transgressors. Remember, that it is not *Sampsons* strength, nor *Abсалons* beauty, nor *Salomons* wisdom and wealth, that can keepe them from death. *There is no man hath power ouer the spirit to retaine the spirit, neither hath he power in the day of death, Eccles. 8. 8. Death is the way of all the earth, which euery man must goe, Iosb. 23. 14.* And this be said of the *Lets*, which hinder vs from remembering our latter end. Now of the *Signes*.

*Of the infallible Signes, whereby we may know,  
whether we remember our latter end  
aright, or not.*

*1. Signe.*

**F**irst. *A diligent applying of our hearts vnto wisdom; not our eares onely, to heare of wisdom; nor the eye, to behold and see what is wisdom; nor the tongue, to talke of wisdom; nor the feete to goe to the house of wisdom, (though all these be in their nature necessary, good, and commendable) but especially the heart, to study and practise wisdom: And this is not to be performed sleightly, coldly, and negligently; but earnestly, studiously, and diligently, applying our hearts vnto wisdom; we must bend all our forces this way, endeauouring our selues in the vse of all good meanes to attaine to wisdom; setting the whole man on worke, with all the faculties and powers both of body and soule, to embrace and entertaine in our hearts true wisdom: it is not to apply our hearts to folly; to follow the vaine pleasures, and delights of sinne; to liue in drunkenesse, whoredome, couetousnesse, lying, swearing, cursing, murther, theft, anger, malice, hatred, enuie, hypocrisie, deceit, dissimulation, extortion, bribery, luxury, riot, cruelty, oppression, idlenesse, idolatry, pride, or any one sinne whatsoever, but to wisdom, to search the Scriptures, to approue what is pleasing to God, to heare Gods word the more diligently, to pray more seruently, and*

and frequently ; to loue God and man more ardently, to obey God in his word more carefully, to doe his wil more cheerefully, to practise all good workes more zealously; to liue in the feare of God, to make his word the man of our counsell in all things; daily mortifying all our corruptions, renouncing all our former sinnes; daily dying vnto sinne, and forsaking euery euill way, vprightly, faithfully, and constantly. Loe, here is that true wisdom, to which our hearts must be applyed all the dayes of our liues. And this is a most sure, and vndeceivable signe and token, that we doe rightly number our dayes, and that euery day, according to *Moses prayer*, *So teach vs O Lord to number our dayes, that wee may apply our hearts vnto wisdom, Psal. 90. 12.* Signifying that then we rightly number our dayes, when wee apply our heart to wisdom.

2. *Signe.*

Secondly. *A daily preparation for death.* This is an especiall signe, and consisteth in these points. First. We must thinke of euery day, and of euery night, as of our last, and so demean and behaue our selues accordingly, as if we were to die presently, and as if we were now to giue vp our account. Secondly. We must euery day and night, call our selues to account, and to afore-hand reckoning, how we haue spent this day, and this night, and where we finde our selues faulty, (as we offend many waies,) there to pleade guilty against our selues, iudging, and condemning our selues for all our sinnes, that God may not iudge vs. Thirdly. We must

must vow, purpose, and resolute stedfastly in our hearts, neuer to sinne so against God as wee haue done, daily renewing our vowes and purposes against all and euery sinne, and so to cease from sinne. Fourthly. We must continually watch ouer the whole man, our thoughts, words, and workes, against all temptations of the world, the flesh, and the diuell, that we be neither ouertaken by Satans subtilty, nor surprised by worldly vanitie, nor ensnared and entrapped by our carnall security. Fifthly. Wee must daily labour for the oyle of sauing grace, especially the increase of all graces needefull to saluation; least wanting this, when Christ cometh sodainely, wee finde no better entertainment then the foolish Virgins, to haue the doore of Gods mercy, and the gate of heauen shut vpon vs. Sixtly. We must euery day walke circumspectly, adorning our profession, with the works of sanctification, and of an holy conuersation, onely letting our conuersation be as becommeth the Gospel of Christ Iesus. Lastly. We must daily giue vp our selues to be ruled by the word, and to be guided by the good spirit of God, which is the spirit of truth, and will leade vs into all truth: and thus suffering our selues to be governed by it, we must commend our selues, our soules & bodies daily into the hands of God, as we would doe if we were now to giue vp the ghost. Thus who so doth, shall fit himselfe for Gods kingdome, shall die in the faith of Christ, and shall manfully encounter with death; & though it so falleth out, that death cometh sodainely, yet it shall be no sodaine death to him, -because it shall  
alwaies

alwaies finde him prepared. Marke this well.

3. *Signe.*

Thirrdly. *A moderate vse of the things of his life, obseruing a mediocrity, both in worldly cares, and earthly delights: Who so euer doth truely remember his end, the shortnesse and frailty of his life, knowes this by experience: The Apostle therefore in consideration of our short time, exhorts vs vnto this, saying; This I say brethren, that the time is short; it remaineth, that those that haue wiues, be as though they had none; and they that weepe, as though they wept not; and they that reioyce, as though they reioyced not; and they that buy, as though they possessed not; and they that vse this world, as not abusing it; for the fashion of this world passeth away, 1 Cor. 7.29.30.31. Loe, this is the vse that we are to make of the shortnesse of our time; to vse the world moderately, and to keepe a meane in all things; and this is a true signe, that we remember our selues, and our latter end, as we ought; yea further, it will make vs despise and contemne this world, and the pleasures thereof, setting our minde onely on heauen, and heauenly things, and not on the things of the earth, Col. 3.1. Thus, our conuersation will be in heauen, from whence we looke for the Saviour, the Lord Iesus Christ, who shall change our vile body, &c. Phil. 3.20.21. Yea, there will be an hungry and thirsting desire, and an earnest longing after the ioyes of heauen; as knowing, that whilst we are at home in the body, we are absent from the Lord, 2 Cor. 5.6.*

4. *Signe.*

Fourthly. *The earnest desire of the heart and soule*

to be dissolved and to be with God; yet by faith waiting and expecting the good leisure of God, being content to live so long as it pleaseth him: we must thinke long, till we are at our long home. This is a special signe, that our mindes are meditating of our end: this is that we pray for, in that petition, *Thy kingdome come*. This longing desire was in Paul, *Phillip. 1.* And in Dauid: *My soule panteth after thee O God; my soule thirsteth for God, for the living God; when shall I come and appeare before God? Ps. 42. 1. 2.* Thus Paul speaketh of the earnest expectation of the creature, waiting for the manifestation of the sons of God; and so must we waite till wee be deliuered from the bondage of corruption, into the glorious liberty of the sonnes of God, *groaning within our selues, waiting for the adoption, to wit, the redemption of our bodies.* Reade *Rom. 8. 19. to 24.*

#### 5. Signe.

Fiftly. Another true signe is the frequent *elevation, and often lifting up of the heart to God, with sighes and groanes which cannot be expressed*, secretly praying in the spirit to God, which indeede is the truest praying; fearing and trembling in regard of Gods maiestie, in whose presence wee alwaies are, and humbling and abasing our selues euen to nothing, considering what we are, and how soone we may be, as though we neuer had beene. This is an especiall signe, vknowne to the wicked; but it is in all Gods seruants, who thinke seriously of their dying day, and day of account; as all Gods children finding this by experience, will surely beare me witnesse; and further, with this elevation of the

the heart, is ioyned, and daily renewed a godly purpose not to sinne, but to liue circumspectly and warily, in the feare of God, all the dayes of their life.

6 Signe.

Lastly. In a word: It is a signe wee remember our latter end aright, when we daily die vnto sinne, and liue vnto righteoulesse, continually mortifying our earthly members, and crucifying our sinfull and corrupt natures. When we liue a godly, righteous, and sober life; walking before God in vprightnesse of heart. When wee strue against all the vanities of this sinfull world, leading our liues answerable to the word of God. A man may thinke of his end, yet not aright, but amisse; yea, the remembrance of it may moue a man to pray and desire to die like the godly, and yet remember it amisse, and thus pray amisse; because they doe not remember withall, to ioyne the vse of good meanes, to liue a good life. Wicked Balaam remembered his end, and would pray to die as the righteous; *Let me dye the death of the righteous, and let my last end be like his, Numb. 23. 10.* but he would not liue the life of the righteous. And no better is their remembrance and prayer, who would faine die well, and yet liue ill: such their prayers, though the words be good in themselves, are yet in effectual to them, and to all those that will not endeavour in the vse of all good meanes, to liue a godly life. And thus much of the Signes.

of



*Of the most forcible Reasons to moue vs  
wisely and carefully to remember  
our latter End.*

*I. Reason.*

**I**rst. For want of this we runne headlong into all manner of sinne; Ierusalem sinned grieuouly for not remembring it. *Lamen.* 1. 8. 9. So did Babilon, *Esay* 47. 7. &c. So did the Prince of Tyre, *Exech.* 28. And if we shall thinke this day eyther not to come at all, or thinke it to be farre off, and say with the euill seruant in our hearts, *My Lord delayeth his comming*, it is the next way to make vs smite our fellowes, and to eat and drinke, and to be drunken: as *Math.* 24. 48. &c. Thus the Sodomites beleued not the report of the Angels, and of Lot, concerning their feareful end, for Lot seemed to them as one that mocked, *Gen.* 19. and they became exceeding sinners against the Lord, *Gen.* 13. 13. For they liued in pride, fulnesse of bread; abundance of idlenes, cruelty, and oppression toward the poore; haughtines, committing abomination before God; (yea, such as is not fit almost to be named) this was the iniquity of Sodom, *Exech.* 16. 49. 50. Thus the olde world would not take warning of their end, by Noah so long preaching, For they knew nothing till the flood came, *Math.* 24. Therefore they sinned exceedingly in drunkennes and riot, whoredome and carnall security, and all manner of filthines. And surely, this is an infallible and experimentall truth (witness the conscience of every faithfull

faithfull and beleeuing Christian) that, as nothing doth call backe a man from sinning, more than the daily meditation of our end; so nothing doth make a man sinne more securely, and presumptuously, then the forgetfulness of his end, in not laying it to heart as hee ought; That I may truly say, the cause why sinne is growne so common, and men so impudent in sinne, committing such abominable and horrible sinnes as they doe, is, because eyther they beleue not that such an end wil come at all; or else, if they do beleue it, are not perswaded it will come so soone, but presumptuously say in their hearts, *The Lord deferreth his coming.*

2. Reason.

Secondly. By forgetting our selues and our latter end, we doe expose and lay open our selues to the punishing hand of God; procuring his wrath and displeasure against vs, and so pull vpon vs most heauy and fearefull iudgements; as appeareth most terribly, in all the forenamed examples: *Babylon remembered not her last end, but was giuen to pleasure, and dwelt carelessly, saying in her heart, I am, & none else beside me; therefore (saith God,) euill shall come vpon thee, and thou shalt not know from whence it riseth; and mischief shall fall vpon thee, thou shalt not be able to put it off, and desolation shall come vpon thee suddenly, which thou shalt not know, and none shall saue thee, Esay 47. 7. 8. 9. 10. 11. 12, &c. Ierusalem remembered not her selfe, but sinned grieuously, shee became a desolation and heape of stones; Math. 23. 37. 38. What was the cause? The Prophet Jeremy telleth vs, saying; Ierusalem remembered not her latter*

Read Rev. 18. at large.

ter end, therefore she came down wonderfully, Lam. 1.9. And for this cause Gods iudgment fell vpon the Prince of Tyre in exceedingly measure; as wee reade at large, Exech. 28. Thus was Sodom consumed and burnt to asbes with fire and brimstone from heauen, Gen. 19.24. Luke 17.29. And for this cause, as one maine linne of theirs, was all the whole world drowned, (except Noah and his company,) Math. 24. 39. Thus the euill seruant, who said in his heart, my master delayeth his comming, is threatned to be cut in sunder, and to haue his portion with the hypocrites, where shall be weeping & gnashing of teeth, Mat. 24.51. Thus the same night that the rich foole promised to himselfe long life, was his soule taken away, Luk. 12. And thus hath God threatned against all such secure persons, as forget their end, and put off the day of iudgement from them; When they shall say peace and safety, then shall sudden destruction come vpon them, as trauell vpon a woman with childe, and they shall not escape, 1 Thess. 5.3. And if it be so that God spareth some for a time, yet the greater is their score, their reckoning more fearfull, and the more heauy will be their iudgement in the world to come.

### 3. Reason.

Thirdly. Without this remembrance of our end we must needs die vnprepared; or at least not so well prepared as otherwise we might; vnprepared I say, both in regard of our estate, as also in respect of our soules. In regard of our estate we shal be vnprepared, in not setting our house in order, wisely, and duely to dispose of those talents, which for a time

time God hath lent vs: and this is a common fault in a number, who neuer thinke of making their Will, to set their house in order, till they feele the very pangs of death vpon them; loth they are before; whereby it commeth often to passe, that they are preuented by death, or deprived of sense, not fit to dispose of their goods, nor able to make an end: whence oft it commeth to passe that such Wills are grossely corrupted; many things forged; false witnesse maintained; and posterity and the right owners much wronged. Others there are that will not be perswaded at all to set their house in order, and to make a Will, because eyther they doe not at all remember they must die; or else because the world shall not be priuy to their estate; or else forsooth because they, like fooles, doe thinke verily, that the making of a Wil hastneth their end; they thinke there is no way but death if their Will be made: Thus I say they forget their end, or if they doe remember it, it is impatiently and vnwillingly. But let such remember that they sin highly against Gods commandement, as the Prophet *Esay* to'd good King *Hezekiah*, saying, *Set thine house in order, for thou must die, Esay 38.1.* Here the Prophet puts him, and all of vs in minde of our end, as a meanes to prepare vs to set our house in order: And this should alwaies run in our mindes, I must die, therefore I will set mine house in order, and that in time. In regard of our soules also wee shall be much to seeke, if not altogether vnprepared; like the foolish virgins, wanting the oyle of sauing grace, when Christ shall come to vs eyther by

A a death,

death, or iudgement, *Math. 25.* Our Sauour Christ therefore knowing this, and the danger of it, forewarneth vs most louingly, adding this as the most forcible reason, *viz.* putting vs in minde of our vncertainty heere; *Therefore be ye prepared, for in an houre that ye thinke not, will the Sonne of man come, Math. 24. 44.*

Fourthly. Vnlesse we remember our end, and prepare our selues aforehand for it; death will seeme most terrible and fearefull vnto vs, full of dread and horror, and the brunt of it will seeme intollerable, void of all comfort: and therefore, if we would die ioyfully, patiently, peaceably, and comfortably, then wee must meditate of it aforehand, and that often; so shall wee most willingly and cheerefully giue vp the ghost, according to the olde saying; *dangers foreseene are lesse grienous*: yea, this remembrance will not onely make our owne death not vnpleasant, but it will worke in vs contentment, moderation of sorrow & patience, when our friends, our kinsfolke, parents, husband, wife, or children, brethren and sisters are taken from vs; as knowing that they are not *amissi*, but *pramissi*, i.e. not lost, as the world speakes, but sent before, and wee must follow after. This made *Dauid* to mitigate his sorrow for his childe, when it was dead, saying, *Now the childe is dead, why should I fast? Can I bring him backe againe? I shall goe to him, but he shall not returne to me, 2 Sam. 12. 23.*

5. Reason.

Fifthly. This consideration of our end, and the shortnes of our time, will enforce vs to hasten the duties

duties of faith, repentance, and new obedience; and daily to exercise our selues in doing the works of sanctification; *knowing, that whilest we haue time we must doe good*, as Paul saith, *Galash. 6. 10.* This will make vs exhort one another, *while it is called to day*, *Heb. 3. 13.* as Peter, knowing that his time was at hand, that hee must depart this life, *stirred up himselfe to the more diligence in his calling*, *2 Pet. 1. 12. 13. 14.* And this made the Niniuires to hasten with all speed their repentance, by which they preuented the iudgement threatned, *Jonah 3.*

*6. Reason.*

Sixtly. The want of this is one great meanes to make vs liue in idlenesse in our calling; or else to liue without any calling at all; both which are courses which the Lord doth hate: Thus did *Sodom* liue in idlenes, as one maine sin amongst the rest; *abundance of idlenes was in her, and in her daughters*, *Ezech. 16. 49.* This is a great linne in many a Minister, who liueth like an idle loyterer in his place, doing little or no good at all; but so they can feede themselves, they care not though their flocke starue for want of heavenly foode. What is the cause of this their negligence? Surely because they doe not with Peter lay to heart their death, *Knowing that shortly they must lay downe, and put off their tabernacle*, *2 Pet. 1. 14.* and so come to iudgement, *to giue account of their stewardship*, *Luke 16. 2.* they thinke not with Paul, that *woe is vnto them if they preach not the Gospell*, *1 Cor. 9. 16.* They remember not with Jeremy, that *Cursed are all they that doe the worke of the Lord negligently*, *Ier. 48. 10.* They

remember not that for want of warning, *the wicked shall die in their sinnes, but their blood shall be required at the Ministers hand, Exech. 3. 18. 20.* Thus I say they remember not their end, and therefore nuzzle themselves in idlenes. Thus there are a number others that thinke the time too long, and are sorry it passeth away no faster; not knowing what to doe for wearinesse, and how to spend the time away, but wishing in the morning, *would God it were euening,* and as euening, *would God it were morning,* *Dent. 28.* And thus much of the *Reasons.*

*An Addition of some speciall Vses to be made  
of this Doctrine, concerning  
our latter End.*



HE Vses of this Doctrine are twofold :

viz. { *Generall.*  
      { *Particular.*  
      1. *Vse.*

First. In generall; it must teach, and forewarne all sorts of people every where, now, while it is called to day, to repent of all our sinnes past, with a full purpose and resolution, to cease from sinne for time to come, and so to returne to God, - from whom we haue fallen by our iniquitie, and deeply reuolted; and this speedily, without delay; vprightly, without hypocritie; from euery sinne, without partiality; daily, without wearinesse; constantly, without ceasing. And this must all sorts  
of



of people doe, noble and ignoble, high and low, rich and poore, old and young, one with another, as well Kings and Princes, as inferiour Commons; Magistrate and subiect, Minister and people, Parents and children, Masters and seruants: For, *now* God commandeth all men, euery where to repent; because he hath appointed a day, in the which, hee will iudge the world, in righteousness, &c. *Acts* 17. 30. 31.

2. *Yse.*

Secondly. Wee must labour to haue the true feare of God in our hearts; whereby we are afraid to displease God in any one thing; and so to endeavour to obserue and keepe Gods Commandements obediently. There is a threefold keeping of the Commandements. 1. True and perfect; thus no man (Christ alone excepted) is able to keepe them. 2. Neither true, nor perfect: Thus the hypocrites seeme to keepe them, but doe nothing lesse. 3. True, yet imperfect: Thus all true beleeuers, and faithfull children of God, may and must keepe them; that is to say, vprightly; and in that sense, perfectly; as *Zacharias* and *Elizabeth*, walked in all the Commandements of God perfectly; that is, vprightly; and generally, we must keepe all; willingly, without constraint; faithfully, vnto death, and in death. *Fear God, and keepe his Commandements, for this is the whole duty of man; for God will bring into iudgement every worke, with euery secret thing, whether it be good or euill, Eccles.* 12. 13. 14.

A a 3

3. *Yse.*

3. *Verse.*

Thirdly. More particularly; 1. It must teach vs to take heede of giuing rash iudgement vpon our brethren. 2. Nor to thinke basely of them, setting them at nought. 3. Nor to giue any offence, or scandall, whereby our weake brother may stumble; but wee must iudge charitably; esteeming rather better of others, then of our selues; and walke, as before God vprightly, so before men inoffensiuely; *Why doest thou iudge thy brother? or, why doest thou set at naught thy brother? We shall all stand before the iudgement seat of Christ: So then euery one of vs shall giue account of himselfe to God. Let vs not therefore iudge one another any more; but iudge thin rather, that no man put a stumbling blocke, or an occasi-  
one to fall in his brothers way, Rom. 14. 10. 11. 12. 13.*

4. *Verse.*

Fourthly. This must teach vs to approue our selues, our hearts, our faith, zeale, and sincerity vnto God; and so to demean our selues, that we may be accepted of God. Now, that wee may be accepted of God, obserue these foure rules. *First.* We must labour for the true feare of God. *Secondly.* We must worke that which is righteous in the sight of God. *Thirdly.* We must labour for a true faith, and stedfast beliefe in Christ Iesus. *Fourthly.* We must yelde both actiue and passiue obedience to Gods will. The two former proued in that saying of Peter, *In euery nation, he that feareth God, and worketh righteousness, is accepted with God, Acts 10. 35.* The third proued in that place; *Without faith it is impossible to please God, Heb. 11. 6.* The latter proued

proned in these two places following. First. For active obedience. *He that in righteousness, and peace, and ioy in the holy Ghost, serueth Christ, is acceptable to God, and approued of men, Rom. 14. 17. 18.* Secondly. For passive obedience. *If when ye doe well, and suffer for it, ye take it patiently, this is acceptable to God, 1 Pet. 2. 20.* And as we must thus studie to approue our selues, so we must perswade others and draw them to God-ward. *Wee labour, that we may be accepted of God; for we must all appeare before the iudgement seat of Christ, that euery one may receiue in his body, according as he hath done, whether it be good or bad; knowing therefore the terror of God, we perswade men, 2 Cor. 5. 9. 10. 11.*

## 5. Use.

Fiftly. This must teach vs to be full of good workes, to bring forth many fruits worthy amendment of life, and to spend our whole time profitably and fruitfully, to Gods glory, the good example of others, the comfort and peace of our owne consciences. In a word, we must continually liue in doing well, and take heede of doing ill. For, the houre is comming, in the which all that are in the graues, shall heare his voyce, and shall come forth; they that haue done good, to the resurrection of life; and they that haue done euill, to the resurrection of damnation, *John 5. 28. 29.* For, now also is the axe laid to the roote of the trees; Therefore euery tree, which bringeth not forth good fruit is hewne downe, and cast into the fire, *Mat. 3. 10.* And, if yet any be so head-strong, willfull, and prophane, that they will still goe on in sinne, in doing euill, and will not take warning;

of all such I take the same fare-well, which Solomon tooke with dissolute youth; *Let them reioyce in doing euill, let them follow their appetites, and walke in the sight of their owne eyes, and delight themselves, in committing sinne upon sinne; but let them know, that for all these things, God will bring them to iudgement, Eccles. 11. 9.*

## 6. Vse.

Sixtly. It must retrain vs from secret sinning, which is a common sinne in this age; that so men can blinde the eyes of men, and hide themselves from the knowledge of the world, doe altogether forget God, who stands by them, and beholds all their doings; and so commit such finnes, as it is a shame to speake of those things, which are done of them in secret, *Ephef. 5. 12.* Let all such remember, that there is nothing so secret, but it shall be made manifest, *Luke 8. 17.* For, God will bring euery secret thing into iudgement, *Eccles. 12. 14.* In that day, God shall iudge the secrets of men, *Rom. 2. 16.* The Lord will come, who will bring to light, the hidden things of darkenesse, and will make manifest the counsels of the hearts, *1 Cor. 4. 5.*

## 7. Vse.

Seauenthy. This must teach vs to take heede of all manner of excesse, in eating, and drinking, and cares of this life, which make vs liue vnprepared; and to liue godly, righteously, and soberly in this present world, exercising our selues in continuall watchfulnesse, and prayer, that when that day commeth, we may stand boldly, and ioyfully, before the sonne of man. *Take heede to your selues therefore,*

therefore, least at any time your hearts be ouercharged, with surfeiting and drunkennesse, and cares of this life, and so that day come vpon you vnawares: for as a snare shall it come. &c. Watch ye therefore and pray alwaies, that ye may be accounted worthy to escape all those things that shall come to passe, and to stand before the sonne of man, Luk. 21. 34. Yea, this must put vs in minde, of our continuall readinesse, that when so euer God calleth, we may be prepared, Therefore be ye also prepared; for in an houre that ye thinke not, will the sonne of man come, Mat. 24. 44.

8. Vse.

Eightly. This must teach vs, to examine our selues daily: euery day calling our selues to account, searching narrowly euery corner of our hearts; and in this examination, to condemne our selues, and iudge our selues for all and euery sinne, that so God may not iudge vs; and surely, the Lord will neuer iudge vs in the world to come, if we will before-hand in this life iudge our selues. For, if we would thus iudge our selues, we should not be iudged. But when we are iudged, we shall be but chastened of the Lord, that we should not be condemned with the wicked, 1 Cor. 11. 31. 32. It is true that all must appeare vnto iudgement; and yet it is also true, that the righteous and the godly, that iudge and condemne themselves for their sinnes, endeavouring to forsake them, shall neuer come into iudgement; for we shall appeare to the iudgement of absolution, but not the iudgement of condemnation. For, he that beleeueth in Christ, hath euerlasting life, and shall not come into condemnation, Iohn 5. 24.

9. Vse.

9. Vse.

Ninthly. This must teach vs to be conscionable hearers of the word of God; to take heede how we heare; so to heare it, as to doe it, practise, and obey it, squaring our liues answerable to it; and to take great heede how we despise it, scorne it, reiect it, refuse it, and turne from it, as the wicked doe. *See that ye refuse not him, that speaketh: for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turne away from him, that speaketh from heauen, Heb. 12.25. For, he that despiseth the word of God, shall be destroyed, Prou. 13.13. And as Saint Peter saith; What shall be the end of those that obey not the Gospell of God? 1 Pet. 4.17. Yea, saith our blessed Sauour; The word, which I haue spoken, shall indge you at the last day, Iohn 12.48.*

10. Vse.

Lastly. This teacheth all of vs, to take heede of the sinnes of omission, as well as of commission; to tremble and quake at the omitting of good duties, in neglecting not onely the duties of piety towards God, but the workes of charitie towards men, especially towards the poore, miserable, and distressed; for to be a good Christian, and sound in religion, these two must alwaies concurre, and goe together as inseparable companions, *viz. to eschew euill, and doe good.* There are a number in the world, that thinke themselues as good Christians as the best, because they are harmelesse men, and so the world deemes of them to be good honest harmelesse men. But I would faine know, what good such men doe? Truly none: Therefore how so ever the



the world thinkes of them, I say, they are neither good nor honest; a little ciuill honesty they may haue, but that, without the religious honesty, shall neuer saue them. That heauy, fearefull, and irreuocable sentence, *Goe ye cursed into euerlasting fire, prepared for the Diuell and his angels*, shall be denounced against those, who if they haue time, doe no good, as against those who doe euill; For, *I was an hungred, and ye gaue me no meate, &c. And such as omit good duties, and doe no good, shall goe away into euerlasting punishment.* Reade *Mat. 25. 41.* to the end. In a word, it comforteth all the godly in regard of crosses, which shortly shall haue an end; and it terrifieth all the wicked, because whom they refuse, he shall be their terrible iudge.

A





A louing Exhortation to perswade vs to  
*a carefull and serious remembrance*  
*of our latter End.*



Onsidering, deare Christians, the weight of this duty, it being the principall consideration of all, and in a Christian most requisite. I beseech you all, in the feare of God, seriously to lay to heart your latter end. Remember, *you must all dye, and after death come to iudgement, Heb. 9. 27.* For Gods sake, for your soules good, beware, and in time take warning; Watch ouer your thoughts, your words, and workes euen the whole man, against all temptations of the world, the flesh, and the Diuell, as being fully perswaded, that for all these, you must *appeare before the iudgement seate of Christ, to receiue according as you haue done, whether it be good or bad, 2 Cor. 5. 10.* Remember, *that for euery idle word, you must giue account thereof, in the day of iudgement, Mat. 12. 36.* Oh then, how will you answer for all hurtfull, pernicious, beastly, and abhominable words, and workes? Behold, the Lord commeth, with ten thousands of his Saints; to execute iudgement vpon all, and

to conuince all that are vngodly amongst them, of al their vngodly deeds, which they haue vngodly committed, & of all their hard speeches, which vngodly sinners haue spoken against him, Iude epist. vers. 14 15. O consider how short your time is here, & how suddenly death comes vnto vs: Be ye therefore alwaies prepared, that neyther the day of death, nor of the last iudgement come vpon you vnawares: Remember alwaies and belecue it as nothing more certain, *that dust you are, & to dust you must return*, Gen. 3. 19. but how soon it is most vncertain, *For in an houre, that ye thinke not, wil the son of man come*, Mat. 24. 44. Remember the shortnes, vncertainty, & vanity of your life; you know not when, where, or how ye shall die: *Whatsoeuer ye do or take in hand, remember your end, that ye may not do amisse*. Account euery day, yea euery houre, as your last day, & last houre, & so demean your selues, as ye would do, if ye saw Christ comming in the clouds. Labor euery day to become new creatures, which is the only thing that wil commend you to God, Gal. 6. 15. Let no time passe without some profit; labor for the increafe of grace, lest with the vnprofitable seruant, *you haue your portion, where shal be weeping & gnashing of teeth*, Mat. 25. 30. O that ye were thus wise, *that ye would consider this, that ye would thus consider your latter end*! Dent. 32. 29. As you tender your own saluation, lay these things to heart: yea, as Salomon counselleth, *Though ye liue neuer so long daies, and reioyce in them al, (liuing in ease, & hauing the world at will) yet remember the daies of darknes; for they shalbe many*, Eccles. 11. 8. and howsoeuer that you may palter away the time, and cloake your euill doings  
for

for a time, yet of this be sure, that in your end, your deeds shall be discovered, to your endlesse shame. Let me perswade you to lay to heart that saying of the Apostle Peter, *That the righteous be scarcely saved, where then shall the sinner and vngodly appeare?* 1 Pet. 4. 18. If you will not yet take warning, but trifle away that precious time which God hath allotted vs, liuing in ignorance, vnableesse, and impatiency; following the lusts of your owne hearts, and taking pleasure in wicked and vngodly courses, delighting and sporting your selues in sin, and wickednesse: yet remember, againe I say remember the feareful end that doth attend you, viz: *That Christ Iesus shall come in flaming fire, rendring vengeance to all that know him not, and obey not his Gospell, and so ye shall be punished with euermore destruction from the presence of the Lord,* 2 Thess. 1. 8. 9. *Then all you, that beleued not the truth, but had pleasure in vnrighteousnesse shall be damned,* 2 Thess. 2. 12. Remember, that beides the first death, which is one end, common to all, that there is a second death remaines for all the wicked, viz: *They shall be cast into the lake which burneth with fire and brimstone for euermore, which is the second death,* Rev. 21. 8. And that ye may thus conscionably remember your latter end, I pray God, from the ground of my soule, to make you know your end, and the measure of your daies, what it is? that ye may all know how fraile you are, Psal. 39. 4. *The Lord teach you so to number your daies, that you may apply your hearts vnto wisdom,* Psal. 90. 12. And I beseech almighty God of his infinite goodnes and mercy to giue vs grace to  
 cease

cease from all sinne, and to increase daily in faith, and all other sauing graces, that we may escape the fearefull end of the wicked, and that, in the end we may receiue the end of our faith, euen the saluation of our soules, 1 Pet. 1. 9. and that for Iesus Christ his sake, our onely Lord and Sauour, to whom be ascribed all honour and glory: now and for euermore, *Amen, Amen.*

A saying of *Chrysostome*, wishing good to all.

{ I would hell were disputed of euery where : for  
the remembrance of hell, will not suffer a man  
to fall into hell. }

*Memento nouissima tua, & in eternum non peccabis .i.e.*

Thinke oft on death and iudgement day,  
know this thy latter end,

This keepe from sinne, and makes a man  
his time most godly spend.

*Heere end the generall preternatiues.*

Here



Here follow the particular Preseruatiues against some particular finnes, teaching how (according to the sence of holy Scripture) a man may liue, and not sinne.



Proceed now to the handling of the particular Remedies against this & that particular sin, which in this last age, are most common, and reigne most in the wicked, and children of disobedience: In regard of which, the Scripture is verified, that these are the last times, which our Sauour Christ so long since foretold, *for iniquity doth now abound, Math. 24. 12.* Yea, in regard of the particular finnes following, I may truly say, that in many thousands in the world, sinne hath gotten the vpper hand; who, vnlesse they will speedily repent of their finnes, shall surely perish, *Luk. 13. 3. 5.* And least any should plead for himselfe, saying, I know not the meanes how to come out of them, nor the remedies whereby I may be preserved against them; therefore I haue heere

heere set them downe plainly out of the word of God, which is truth it selfe; whereby, I leaue all, that read these and the former, and will not care to practise them, without all excuse, at the terrible day of iudgement.

In handling of these particulars I obserue this short method. First, laying open the sin, & the cause therof. Secondly, I apply the seuerall remedies, prescribing them as the best receipts against this and that disease of sinne. Thirdly, I set downe the most especiall meanes how to attaine to the contrary vertue. Fourthly, I adioyne the most forcible reasons and motiues, to make vs hasten out of those sinnes, to take heed of a future relapse, and conscionably to practise these remedies. And all this from the prescript rule of Gods Word, which cannot erre.

The particular sinnes against which I write, are these.

- |                      |                       |
|----------------------|-----------------------|
| { 1. Drunkennesse. } | { 4. Couetousnesse. } |
| { 2. Whoredome. }    | { 5. Swearing. }      |
| { 3. Pride. }        | { 6. Lying. }         |

*Of the remedies against the sinne of  
Drunkennesse.*

1. *Of the sin it selfe: and a short description ther. of.*



That we may the better conceiue of this sin, obserue with mee briefly the description. Drunkennes, according to the phrase of

holy Scripture is described to be twofold :

viz : { *Corporall*,  
          { *Spirituall*.

*Corporall* drunkennesse, ( if I may so call it ) or the drunkennes of the body, is, when a man drinketh excesssiuely, beyond the strength of Nature, and with hurt to his body, vntill his minde be alienated, and he not himselfe. Or thus ; Drunkennesse is an immoderate repletion of a mans selfe with wine, beere, ale, or any other matter whatsoever, exceeding the bounds of sobriety, drinking more then Nature can beare, or more then Necessity, and honest mirth require. This is truly and properly called drunkennes, whether there followeth the alienation of the minde or not. For many are drunken, who by reason of their strong braine are not alwaies alienated in their minde, and yet the Scripture condemnes them for drunken ; but most properly they are said to be drunken, who by reason of too much drinking, are alienated in their mindes. And against this properly I write in this place ; vnder this comprehending all drunken courses, not onely to be drunken ones selfe, but to make others others drunken, and to drinke more then shall doe one good, howsoever he may seeme to beare it : and so for gluttony, in excesssiue and immoderate eating, and all riotous and excesssiue courses in drinking or eating, whatsoever ; condemning these and euery of them as most grieuous sinnes, as from the Scripture shall be proued.

*Spirituall* drunkennesse, is when a man is filled with



with the spirit of God, and is full of the graces of the holy Ghost; of which we may read, *Acts* 2. 4. to 18. The Apostles speaking with diuers tongues, as the spirit gaue them utterance, were censured by the scoffing Iewes to be drunken; but Peter told the Iewes the reason of it, that they were filled with the holy Ghost. This is an wholesome and sauing kinde of drunkennes, of which I speake not in this place: onely wishing all to take vp that counsell of the Apostle, from whence I borrow this distinction: *Be not drunke with wine, wherein is excessse, but be filled with the spirit, Ephes. 5. 18.*

Concerning the former kinde of drunkennes of which I speake, as being the common sinne of this age, sundry questions and doubts are heere to be answered, and resolued; which done, the sin it selfe will appeare more vile,

1. Question.

*Whether euery drunkennesse be the alienation of the minde? and so, whether none are to be accounted drunke, but such as are alienated in minde: Secondly, whether euery alienation of minde through drinking, is properly a sinne, or not.*

Answer.

I answer two waies, according to the two parts of the question: First, I deny, that euery drunkennes is the alienation of the minde, and do hold, that a man may be drunke, though not in minde alienated, and yet he who is alienated, is most properly said to be drunke.

Secondly. I answer; that euery alienation of the minde is not properly said to be drunkennesse,

but rather an effect of drunkennesse: neither is e-  
 uery alienation of the minde, in this kinde, a sinne,  
 properly. For the better vnderstanding whereof,  
 we must know, that this alienation of the minde is  
 caused two waies. 1. By an immoderate repletion  
 and filling our selues with drinke, or wine, or other  
 matter. 2. Or else, through the force, and strength  
 of wine or drinke, though taken moderately. If  
 the first way, it may be called rather a punish-  
 ment of sinne, then sinne it selfe. The latter way  
 may happen two waies. 1. Either to the ignorant,  
 who know not the force and strength of the wine;  
 and such a man is not properly said to sin, though  
 he be alienated in minde; as some would excuse  
*Noahs* drunkennesse, calling it rather a defect of  
 his minde, through the force of wine, of which he  
 was ignorant: 2. Or else, it may happen to him that  
 is guilty, and knows the force of the wine or  
 drinke; and such an one, if he be alienated, whe-  
 ther he drinketh such wine or drinke, moderately  
 or immoderately, cannot be excused from sinne;  
 but his alienation of minde to him is sinne.

Question.

*But, saith one, I haue gotten such a custome in this,  
 that I would faine leaue it, but I cannot, because of my  
 custome?*

Answer.

I answer. The longer the custome hath beene,  
 the more hard it is for thee to leaue it, *Ier. 13. 23.*  
 But know this, that thy custome aggravates thy  
 sinne, it makes thy score the greater; the more  
 fearefull shall be thine account, and thy iudgement  
 more

more intollerable. For thou through thy custome, and hardnesse of heart, heapest up wrath, against the day of wrath, *Rom. 2. 5.*

Obiection.

But Lot, Noah, and other of Gods deare seruants, haue beene overtaken with this sinne, and other sinnes, and yet they were Gods children, and died in the faith of Christ for all this?

Answer.

I answer. Gods children are compared to a cloud, *Heb. 12. 1.* Now the cloud, by which the Israelites were led, had a light part, and a darke; and the light part they followed: So the godly, haue their light part, *viz.* godly vertues, and the graces of God shining in them, which wee must follow: but their darke part, *viz.* their sinnes, are no presidents for vs to follow, but we are to hate them, and auoide them. Secondly. Be it so, that those deare children of God were so overtaken, yet wee doe not reade, that it was often, as it is a common practise now in these dayes; and thus their example is no waies a president for common drunkards: So *Dauid* committed adultery, and *Peter* denied his Lord and Master, but they repented, and we reade not that they committed the same againe; as the common whoremongers of this age, who make it their daily practise.

Question.

But whether is this sinne so grienous as you would make it? or whether is drunkennesse a sinne at all or not? for there haue beene many that haue held it to be no sinne? as some amongst the Ephesians in

Pauls time, which made him write against it; and many in our age, who hold it to be but a tricke of good fellowship?

*Answer.*

I answer. Drunkennesse is one maine sinne, one of the chiefeft sinnes; and for this cause haue I set it in the first place; because it is not onely a most grieuous sinne in it selfe, but a cause of manifold sinnes, as adultery, fornication, incest, murther, theft, swearing, curling, fighting, quarrelling; yea, what sinne is it, which a drunken man will not commit? And this I proue most clearely afterward in handling of the *Reasons*. Again, whereas the drunkards call it a tricke of good fellowship: I answer; It is a tricke of the diuels fellowship; it is drunken fellowship; but no godly fellowship. For, *what fellowship hath light with darkenesse? what concord betweene Christ and Beliall? 2 Cor. 6. 14. 15.* Now Drunkards are the sonnes of Beliall; all belly, and for the belly.

*Question.*

*Whether sinnes committed by drunken men, in their drunkennesse, ought altogether to be excused, or at least extenuated, and accounted lesse?*

*Answer.*

I answer. Some hold, that the sinne committed in drunkennesse is the more grieuous; and the party offending worthy of double punishment; one, for his drunkennesse; the other, for the sinne committed through drunkennesse. Saint *Augustine* holds *Lot* excused for his incest, because he did it being drunke, not knowing what hee did; and yeeldes

yeeldes this reason; because, the lesse voluntary sinne is, the lesse is the sinne to be accounted; but a drunken man is not thought to doe it voluntarily.

But for answer hereunto, we must obserue, that there are two things in drunkenesse. 1. The defect of the minde, which is a consequent effect of drunkenesse. 2. The act of drunkenesse it selfe, when a man voluntarily makes himselfe, or is made drunke. In regard of the defect of minde, sinne may be extenuated, because such a sinne committed, the minde being alienated, is lesse voluntary, then if a man should doe it in his right minde. But in regard of the precedent act of voluntary drunkenesse, the sinne committed in drunkenesse, can neither be excused, nor extenuated; because in the cause, *viz.* in the precedent act, it was voluntary. But now, if a man being ignorant of the strength of the wine, or strong drinke, be drunke, and his minde alienated, and so through ignorance commit some euill; it cannot properly be called sinne, because it was no way voluntary.

*2. Of the causes of drunkenesse.*

**I**T is the maine point of all to know the cause of this and that disease of the body; and so for the diseases of the soule, that the cause being remoued, health may more easily be restored.

The causes of drunkenesse are twofold:

*viz.* { *Generall.*  
      { *Speciall.*

The causes in generall are foure; and so of all  
B b 4 other

other sinnes, viz. the want of the foure *Generall Preseruatiues*: As, 1. The not remembring of God. 2. The not remembring of our sinnes, and our miserable and accursed estate, by reason of euery sin. 3. The want of the true feare of God. 4. The not laying to heart our latter end; all which I haue formerly proued; and therefore cease to speake further of them.

*Speciall causes* are threefold:

viz.  $\left\{ \begin{array}{l} \text{From ones selfe.} \\ \text{From others.} \\ \text{Partly from both.} \end{array} \right.$

The causes of drunkennesse from ones selfe, are diuers. First. The immoderate, excessiue, and disordered drinking of too much Wine, Beere, Ale, or any other matter what so euer; more then Nature will beare, or more then necessitie, or honest mirth require. This is one maine, and most common cause in drunkards.

Secondly. The forgetfulnesse of Gods commandement, so often forbidding this sinne of drunkennesse; or at least, the not laying of it seriously to heart, though in some sort it be remembred.

Thirdly. Infidelity; in not beleening the threatenings, and the iudgements of God, denounced against drunkards, either to be true, or at least, to be deferred; or else, though they may beleue them in a generall manner, yet not apply them to themselves in particular.

Fourthly. Prophane security; liuing carelessly, neuer regarding this or any other sinne, nor making any conscience of it, perswading themselves, that

that either it is no sinne at all, or at least not so grievous, and so odious, as indeede it is.

Lastly. Custome in sinning in this sinne of drunkennesse; being so wedded vnto it, that they cannot for their liues leaue it, neither is it possible to draw them from it, *Ier. 13. 23.*

*Causes of drunkennesse from others.*

The Causes of drunkennesse from others are two:

*viz.* { *The Diuell.*  
          { *Other men.*

1.

First. *The Diuell* is a principall cause of drunkennesse; for these reasons. 1. Because he is the author of all euill. 2. Because drunkennesse is called a worke of darkenesse, in this regard, because it is practised in the kingdome of darkenesse, whereof Sathan is prince. 3. Because the diuell doth tempt men vnto drunkennesse, as in the beginning hee tempted *Eue*, to eate of the forbidden fruit: Thus making men beleue, that either it is no sinne, or at least but a small sinne.

2.

Secondly. *Other men* are the cause of drunkennes, diuers waies. First, By prouocation: and this two waies. 1. Either by compelling men to drinke more then they are able, which is a common and damnable practise. 2. By enticing and alluring others, to drinke more then shall doe them good; and these two alwayes concur in making others drunke; for if they cannot entise others, then they will compell them



them, euen offering violence to their person ; and if they cannot compell them, then they fall to entising and flattering : These we may see, and here of commonly. Secondly. Others are cause of drunkenness, by horrible abusing of Gods creatures, by putting some thing into the drinke, that so they may overthrow their brother ; and when they see that neither compulsion , nor entising will serue, then they will so worke, that this diuillish practise of putting in something, may take place.

3.

Thirdly. By giuing an ill example in this kinde, whereby others stumble, and take occasion hereby to encourage themselves to doe the like ; as Parents being drunke, giue occasion to their children ; Masters to their seruants ; Ministers to the people ; Superiours to inferiours ; Magistrates to subiects ; the rich to the poore ; the old to the young ; one to another, according to the common saying ; Such an one will be so, and why may not I doe so ?

4.

Lastly. By drinking of healths to such a man, such a friend, whereby they take it in high disgrace, and take occasion to quarrell, if the health be not obserued. And thus, when none of the former will preuaile, and when a man pleades in this kinde, that he can drinke no more, without great hurt to himselfe ; then they will winde him in, by drinking of healths to such a great man, naming some Lord, or Lady, or some neere friend, that by this meanes,  
with

with cap in hand, and kneeling downe, they may obserue the drunken round, to his hurt.

*Causes of drunkennesse, partly from ones selfe,  
partly from others.*

THESE causes which are partly from ones selfe, and partly from others, are either both :

*viz.* { *From the diuell and man.*  
      { *From man and man.*

I.

First. *From the diuell and man* : and the cause of drunkennesse is partly the diuels temptation; partly mans consent of will; for though the diuell tempteth often, yet if a man yeeldeth not consent of will, the diuell can doe him no hurt : Mans will and consent, is like Tinder in this kinde, which if it were wanting, the diuell might strike fire in vaine.

2.

Secondly. *From man and man* ; partly from other men, and partly from ones selfe; and the cause of drunkennesse herein, is popular applause; for others commending him for a good fellow, and applauding him for a iouiall, hee presently affecting this singularity, because hee would be so reputed, cares not what hee spendeth, or how much hee drinketh; because for sooth, hee would get the name; and indeede he gets the name of a common drunkard, which will neuer be done away. Thus the commendation on others part, and the affecting of singularity on his part, makes (as it is too commonly proued) a common drunkard.

Thirdly.

3.

Thirdly. Another maine cause of so common drunkenness, whether by Wine, Beere, Ale, or what matter so euer, is partly in the drinker, partly in the seller of it. In the drinker, the cause is his wilfulness, & his immoderate calling for it; when he hath too much already, yet still he will haue more, and there is no gaine-saying of him, neither will he accept of any denyall. In the seller, the cause is, that he who selleth it, doth tollerate such excessse, and though they call for neuer so much, they will suffer them to haue it; yea, and helpe them to make an end, if neede be, till the Host, and Hostesse many times, are as drunke as their Guest.

*Now of the Remedies themselves.*



Having now found out the Causes of this disease, I now proceede to prescribe the Receits, and to apply the Remedies for the cure.

These Remedies are against two sorts of people:

*viz.* { *Against being drunke.*  
           { *Against making drunke.*

*Remedies against being drunke.*

**R**emedies against being drunke, are to be considered:

{ *Generally.*  
   { *Particularly.*

*Generally.* We must remoue, and take heede of all

all the forenamed causes of drunkennesse, that so the cause being remoned, and taken away, the effect may cease.

-1. Remedie.

Particularly thus. First. Haue a speciall care, to vse a moderation in the vse of Gods creatures, and take diligent heede, that we neither oppresse Nature, nor exceede the bounds of lawfull necessity, and honest myrth; as *Paul* exhorteth in generall; *Vse this world, and the things of this world, as though we used them not, 1 Cor. 7. 31.* that is, moderately; and as *Salomon* counselleth in particular; *Put a knife to thy throate, if thou be a man giuen to appetite, Prou. 23. 2.* that is, moderate thy greedy desires, and curbe thy appetite, and take heede of abusing Gods creatures, by extreames, excessiue, and riotously. This is one speciall Remedie.

2. Remedie.

Secondly. We must haue a speciall care, to remember, and lay to heart the commandement of God in speciall against this sinne, that so, *hiding the word within our hearts, we may not sinne against God, Psal. 119. 11.*

3. Remedy.

Thirdly. We must beleue the particular threatenings and iudgements of God, denounced so often against this sin; & in believing, to apply them particularly to our selues, that most certainly, they shall fall vpon mee and thee in particular, if wee transgresse in this kinde; if not in this world; much more seuerely in the world to come, *For the word of God is truth, Iohn 17. 17. and not one iota or title of the word*

word shall bee vnsatisfied, *Math. 5.18.*

4. Remedic.

Fourthly. Wee must shake off carnall security, through which, the olde world liued in this sinne, and were all drowned except eight persons: *for they eat and dranke, and were drunke; here was their sinne, because they knew nothing till the flood came, and swept them away: heere was their security, Mat. 24.*

5. Remedic.

Fifthly. Wee must take heed of lying and continuing in this sinne, not to custome or trade in it, as the wicked doe; but if any haue beene ouertaken this way, as *Lot, Noah*, and other deare seruants of God, wee must with them speedily rise out of it againe, confessing the same to God, with a full purpose and resolution of heart to commit the same no more.

6. Remedic.

Sixtly. Wee must be watchfull against Sathans temptations, and keepe our selues in sobriety; we must so watch as to resist the Deuill, that hee may flye from vs. *Be therefore sober and watch, for your aduersary the Demill (euen in this kinde) goeth about like a roaring Lion, seeking whom hee may deuoure, 1 Pet. 5.8.*

7. Remedic.

Seauently. Wee must haue a speciall care to refraine bad company, and the drunken rout; who not onely make a sport of drunkennes, but delight also to make others drunke; we must (euen heerein) take vp the counsell of our blessed Saniour: *Be wise*

wife as Serpents, and innocent as Doves, and beware of men, Math. 10. 16. according to the aduice of Salomon; My sonne be wise, and guide thine heart in the way; be not amongst wine bibbers, and riotous eaters of flesh, Prou. 23. 19. 20.

8. Remedie.

Eightly. Abstaine from drunken places, and take heede of hanting Tauernes, Innes, and Ale-houses, which are occasions of drunkenness; for whosoever will auoid the sinne, must auoid the occasions which lead thereunto: I may truely say, the way to the Ale-house, is the wicked and drunken mans path: *Enter not into this path, and goe not in the way of euill men: Auoid it, passe not by it, turne from it, and passe away,* Pro. 4. 14.

9. Remedie.

Ninthly. Beware of following a multitude to doe euill, and take heede of imitating any euill example in this kinde: Let him be what hee will, though neuer so great a person, if he will be drunk, be not you therefore so, because he is; for, whether it is better to obey God, or man, whether to be ruled by Gods word forbidding this sinne, or to follow for example, the drunken humour of any man whatsoeuer, let euery one in his owne conscience be iudge.

10. Remedie.

Lastly. If it shall happen that thou comest into the company of wicked drunkards, (which is impossible alwaies to auoid, *for then we must goe out of this world,* 1 Cor. 5. 10.) yet haue no fellowship, *with their unfruitfull workes of darkenesse, but reprove them*

them rather, *Ephes. 5. 11.* Be not seduced, nor enticed by any man what so euer he be. In a word, take heede of affecting the popular applause, worldly praise, and singularity in this kinde; and seeke not friendship with any of this sort; for, this which man commendeth, God condemneth; and who so euer will be a friend to such, is an enemy to God, *James 4. 4.*

### Remedies against making others drunke.

**T**Hat men may be restrained, not onely from being drunke, but also from making others drunke, (which is a most common and horrible practise in this age) let them meditate of, and obserue these particulars.

#### 1. Remedie.

First. Whosoever maketh another drunke, whether it be by compulsion, allurements, commixtion, or any other deceitfull meanes what so euer, is necessary vnto his brothers sinne, and partner with him in his drunkennesse, though he who made him drunke doth not personally commit the action it selfe; and so is guilty of the same plagues and punishment due vnto the drunkard himselfe; For, *looke who are partakers with the wicked in their wickednesse, shall be partakers also of their plagues, Revel. 18. 4.* And thus, besides the answer for their owne sinnes, they shall answer also for making others sinne: Vnto which ranke, I ioine those, that consent to make others drunk, & reioyce to haue it so, yet forsooth will not be seene to haue a hand in it.

#### 2. Remedie.



## 2. Remedic.

Secondly. Who so euer maketh another drunke, is accursed of God himselfe; *Woe vnto him that giueth his neighbour drinke* (that is, excessiue, and in extreames) *that putteth the bottle to him* (vrting him to drinke immoderately) *and maketh him drunken also; that thou maist looke on their nakednesse,* Hab. 2. 15.

## 3. Remedic.

Thirdly. Who so maketh another drunke, giueth occasion to his brother to fall, and stumble at his euill example; he giueth offence, contrary vnto Gods commandement, which forbiddeth the giuing of scandals, 1 Cor. 10. 31. 32. And let all such remember this saying, *Woe be to him, by whom the offence cometh,* &c. Mat. 18. 7. Reade Rom. 14. 21.

## 4. Remedic.

• Fourthly. Let such as make others drunke, and delight in doing such euill, remember well this saying: *Who so causeth the righteous to goe astray in an euill way, he shall fall himselfe into his owne pit,* Pro. 28. 10. As often it falleth out, that those whogoe about to make others drunke, are made drunke themselves: Or be it so, that it be not so in this kinde, yet God will meete with him, with some other horrible and dreadfull iudgement; if not in this life, then much more remaines in the world to come; for, most certainly, *the mischiefs of the wicked shall returne vpon his owne head, and his violent dealing shall come downe vpon his owne pate,* Psalme 7. 16, and 9. 15.

## Obiection.

*But some will obieſt; I haue a ſtrong braine, and a ſound body, and I can drinke ſtoutly, and carry it away well, and am neither drunke, nor make I any drunke, nor had any ſuch intent, to overthrow any man; may not a man doe this lawfully? What fault can you finde in me for this, ſo long as I can drinke a great deale, and beare it?*

## Answer.

I answer. Drunkennesse is twofold:

§ *In action.*

§ *In affection.*

Who ſo euer drinketh ſo ſtrongly, and loues to ſit by the cup, paſſing away the time in guzling, and ſwilling, though hee be not drunke in action, yet he is ſaid to be drunke in affection.

Secondly. I answer. Though he be not drunke, yet he keepeth company with drunkards, and taketh pleaſure in ſuch riotous belly-gods, vnto whom the indgement of God is due, and they worthy of death, as *Rom. 1.32*. In which place, we ſee it is an iniquitie to be condemned, to take pleaſure in ſuch perſons.

Thirdly. I answer. That though thou art not drunke, yet this will not ſerue turne, to excuſe thee, that drinkeſt ſo ſtoutly, and carrieſt it away: But know this O man, who ſo euer thou art; that thou that art ſtrong and mighty to drinke ſuch a great quantity; how ſo euer thou eſteemeſt it a ſmall fault, or none at all, becauſe thou waſt not drunke; know I ſay, and remember to lay it to heart for euer, that therefore thou art accuſed of God, as

well

well as if thou hadst beene drunke. *Woe vnto them, which are mighty to drinke wine, and men of strength to mingle strong drinke, Esay 5. 22.* And thus much of the seuerall Remedies, both against being drunk, and making drunke. The Lord make them by his blessing effectuell, for Christs sake. *Amen.*

*Of the Meanes to attaine to the contrary  
vertue, namely Sobriety.*



Obriety, as it is opposed to drunkenesse, is the moderation of the minde, desires, and appetite, containing them within compasse, and contenting it selfe with a meane, obseruing a mediocritie, resting in temperancie: When a man drinketh more for his strength, and lawfull necessity, then he will to exceede in intemperancie, and to passe the bounds of lawfull mirth, honesty, delight, and modesty. From which full and absolute definition, I cannot see how the common Etymologie can stand fitly, when they say a man must liue *sobrietate, quasi sine ebrietate*; meaning by sobriety, to be nothing else, but not to be drunke: It is somewhat, but not sufficient, to expresse the nature of Sobriety; for a man may drinke, and not be drunke, and yet not be sober. The *Meanes* to attaine to this grace are these.

*1. Meanes.*

First. We must vse feruent and frequent Prayer

vnto almighty God, to giue vs his grace to abstaine from all occasions of drunkennesse and excesse, and to giue vs this vertue of Sobriety & temperancie: For this, as all other good things, is the proper gift of God, and obtained by Prayer, in which, if we will diligently exercise our selues, we shall be so farre from abusing Gods creatures of meate and drinke to gluttony and drunkennesse, that rather through Gods blessing obtained by Prayer, both meate and drinke shall be sanctified to our vse, and we in the vse of them, sanctified to Gods glory: *For euery creature of God is good, &c. and is sanctified by the word of God, and Prayer; 1 Tim. 4. 5.* But here, let this be well obserued, that as wee pray for the blessing, so to be carefull on our part after prayer, to vse a meane, and shun occasions of excesse, otherwise, if we neglect the meanes on our part, we doe but tempt God; and so by abusing the creatures to excesse (as it is a common practise in a number at meales) though we may pray and giue thanks, yet they shall not be sanctified to vs. Remember this last clause well.

2. Meanes.

Secondly. We must labour to haue the spirit of God dwelling in our hearts, and hauing it, to be led by it; to be ruled, guided, and directed, by the good motions of it, and to take heede, how we doe either quench, or grieue this holy spirit; for it is the spirit of God, which worketh temperance and sobriety in vs; wherefore it is called a fruit of the spirit: *The fruit of the spirit, is temperance, Gal. 5. 22. 23.*

3. Meanes.

3. *Meanes.*

Thirdly. We must deny our selues, and our corrupt nature, our reason, will, desires, appetites, and affections, which are ready to carry vs head-long into all manner of excesse, and to make vs runne a head into all extreames; for if we suffer these to take place, we cannot attaine to sobriety. Therefore, *the grace of God, i. e. the doctrine of the Gospell teacheth vs, that denying ungodlinesse, and worldly lusts, we should liue soberly, Tit. 2. 12.*

4. *Meanes.*

Fourthly. Wee must be carefull to make conscience of the word of God taught vs, as being the ordinary meanes, to beget all sauings graces in our hearts; and herein to remember the speciall commandement of God, so often enioyning this dutie, *Be sober, 1 Pet. 5. 8. and 4. 7. 1 Thes. 5. 6. Tit. 2. 12. and many other places: From all which, we may obserue, that sobriety is a speciall grace necessarily required to all the duties of Gods worship, and seruice, and without it wee can performe neither; as hearing the word, prayer, watchfulnesse, resist satans temptations, receiuing of the Sacraments, and the like. Remember this as one speciall Meanes.*

5. *Meanes.*

Fifthly. We must take vp the counsell of Saint Paul; *Be not drunke with wine, but be filled with the spirit, Ephes. 5. 18.* For the imp'ction of the spirit, will not suffer the repletion of wine or drinke.

6. *Meanes.*

Sixtly. We must labour for watchfulnesse ouer our hearts, and for a sober and humble minde; for

looke how the heart is, so is the whole man; as the fountaine, so are the streames; as the roote, so are the branches; we must herein practise *Salomons counsell*; *Keepe thy heart with all diligence, Pro. 4. 23.* And of *Peter*, to be humble minded, for God giveth grace to the humble, 1 *Pet. 5. 5.*

7. *Meanes.*

Lastly. In a word; we must keepe an holy moderation in the vse of our dyer; to eate and drinke to Gods glory; to be ruled by good counsell of our parents, and others; as the sonnes of *Jonadab*, the sonne of *Rechab*, being ruled by their father, calling them to sobriety, would drinke no wine, and God blessed them exceedingly.

*Reasons to dissuade from Drunkenesse,  
setting forth this sinne in his colours.*



It is no easie matter to awake a drunkard out of the dead sleepe of this sinne. I may rightly compare him to the Blackmoore, whom a little watering will not make white, no not all the water in the sea. So there is some so giuen to this sinne, as all the spirituall watering by the word, will not change, nor make them leaue this sinne. I haue here therefore set downe such forcible *Reasons*, and strong motives out of the word of God, which (if any thing will) will make a drunkard to forsake his drunkenesse, and to become a new man; and herein haue I endeauoured,

endeauoured, if there be any possibility, & if by any meanes, I might gaine some, and winne them to the faith; if not, then to leaue them to themselves, without all excuse, and void of all hope of saluation; as in the *Reasons* shall most manifestly appeare.

The principall *Reasons* to dissuade from this sin, may be reduced to these foure heads: because of all other sinnes, it is a sinne,

- viz. {  
 1. *Most pernicious and hurtfull.*  
 2. *Most vnprofitable, and vnfruitfull.*  
 3. *Most beastly, and shamefull.*  
 4. *Most accursed, and damnable.*

1. *Reason.*

First. Drunkennesse is a most pernicious, and hurtfull sinne, in foure regards. 1. In regard of the body. 2. Of the soule. 3. Of our estate. 4. Of a good name.

1.

In regard of the body; in three respects. *First.* In regard of the multiplication of diseases; as the Apoplexie, Falling-sicknesse in many, the Palsie, Dropsie, sudden death, sudden old age, consumption, inflammation of the bloud, the liuer, and the whole body; the giddinesse of the head, through distemperature of the braine; paine in the stomacke, by reason of rawnesse; decay of beauty, trembling of hands, stinking breath, and innumerable other, which I am not able to reckon, as common experience in drunkards doe witnesse.

2.

Secondly. It is hurtfull to the body, in regard of



the deprivation of sense ; for it may be truely verified, that a drunkard, as he is a drunkard, is senselesse ; for he hath neither eyes to see, nor eares to heare, nor tongue to speake, or taste ; nor hands to handle, nor feete to walke, nor nose to smell, no not his owne vomit, and abhominable spewing ; he can neither sit, stand, nor goe.

3.

Thirdly. It is hurtfull to the body, in regard of the frequent, miserable, and fearefull accidents, and lamentable mishaps, which fall out by reason of drunkennesse. Some being drunke, fall into the fire, and are burned ; some into the waters, and are drowned ; some fall and batter their faces, bruise their bodies, breake their armes, their legs, and many breake their neckes in the very act of drunkennesse, whose cases are desperate ; others are wounded, beaten, and many times murdered, as oft times they stab and murder others. In a word, the body is weakened, strength decayed, the members dissolued, the whole body distempered, and out of order ; and as the old saying is, drunkennesse killeth more then the sword. Notable is the description of Salomon, concerning drunkards ; *Who hath woe ? who hath sorrow ? who hath contentions ? who hath bablings ? who hath wounds without cause ? who hath rednesse of eyes ? They that tarry long at the wine, they that goe to seeke mixt wine : It biteth like an Adder, it stingeth like a Serpent. A drunkard is like him that lieth downe in the midst of the sea, or as he that lieth vpon the top of a Mast ; they haue stricken me shalt thou say, but I was not sicke ; they haue beaten me, but*

*I felt it not, &c. Prov. 23. 29. 30. 32. 34. 35.* Thus it is hurtfull to the body.

4

In regard of the soule, it is hurtfull many wayes.

1. *It ouer-chargeth the heart, Luke 21. 34.* not onely the head, but the heart. 2. *It taketh away the heart from God, viz.* by taking away the feare, and knowledge of God, making a man vnfit for prayer or any part of Gods worhip, and defacing the image of God. *Hosea 4. 11.* 3. *It maketh a man mad, foolish, and outrageous, Pro. 20. 1.* 4. *It maketh a man forgetfull, as of all other things, so specially of the Law of God, Pro. 21. 4.* 5. Lastly. It maketh the minde an harbour of lewd thoughts, and reuealeth all secrets, whence the old prouerbe ariseth, *In vino veritas*, in wine there is truth. In a word, it taketh away the vnderstanding, it blindeth the iudgement, the affections are ouertaken, the desires entrapped, the thoughts surpris'd, and all the inward faculties and powers of the soule peruerted, and out of order: *The heart vitereth the peruerse things, Pro. 23. 33. Thus men erre through wine; and through strong drinke are out of the way, they erre in vision, they stumble in iudgement, for all tables are full of vomit, and filthinesse, so that there is no place cleane, Esay 28.* 7. *Wine and women make men of vnderstanding to fall away, Eccles. 19. 2.* Drunkennesse maketh men sicke, *Hosea 7. 5.* and breedeth filthy lusts, as appeareth in the incest of *Lot*.

5.

In regard of a mans estate, it is hurtfull; For, *the drunkard and the glutton shall come to pouertie,*

*Pro. 23. 21.*

*Prov. 23. 21. He that loueth wine and oyle, shall not be rich, Pro. 21. 17. As we see by common experience, that such as vse to spend away the time in company keeping, reuelling, rioting, quaffing, swaggering, for the most part goe in a ragged coate, and consumes his substance; yea, by this meanes, those who haue had great meanes, haue consumed all, and come to nothing. Secondly. It is hurtfull to a mans family; for the drunkard maketh his belly his god, careth no whit for his wife, children, seruants; in which regard he is worse then an Infidel, 1 Tim. 5. 8. A fault not only in many rich men, but of many poore labouring men, who earne two pence, and spend a groat, as we vse to say, who spend all in the Ale-house and Tauerne, and care not though their family starue at home; Such a labouring man that is giuen to drunkenesse shall not be rich, Eccles. 19. 1.*

*6. In regard of a mans good name, it is hurtfull; for it taketh away the good name, and bringeth an ill name vnto a man, neuer to be done away; at least so long as men lye in this sin without repentance; and thus it is a most disgracefull sinne, bringing vpon a man that vseth it, a continuall discredit; disgracefull, I say, both before God and man, especially it bringeth disgrace and discredit to the Gospell; for the Apostle would haue our conuersation to be such as becommeth the Gospell of Iesus Christ, Philip. 1. 27. Now the Gospell teacheth no such drunken conuersation, such a life is cleane contrary vnto the Gospell, and so bringeth discredit to the*

the Gospell, and to a mans profession, especially those of the Ministry, if they live in this and the like sinnes. *For the name of God is blasphemed among the Gentiles through such ill liners, Rom, 2.24.* And what saith the world? Such a man is a drunkard, a swaggering companion, a spend-good, an vnthrif, an Epicure, a belly-god, a filthy beast, and so forth. Yea, it is such a sinne, for which a man shall be disgraced, even of his drunken companions themselves, who murder him behinde his backe, by taking away his good name, howsoeuer they seeme before his face. And thus much of the first generall Reason, shewing how all these waies drunkennes is a sinne most hurtfull.

2. Reason.

Secondly. Drunkennes is a sinne most vnprofitable and vnfruitfull: This is true, in generall, and in speciall: Generally, every sinne is vnfruitfull; therefore drunkennes is so: *There is no fruit in any sinne, Rom. 6.21. Every sinne is an vnfruitfull worke of darknesse, Ephes. 5.11. And drunkennesse in particular, is called a worke of darknesse, Rom. 13.12.13.* More particularly, drunkennesse is a most vnfruitfull sinne, in three regards:

viz.  $\left\{ \begin{array}{l} \text{Of God.} \\ \text{Of our selues.} \\ \text{Of the Church.} \end{array} \right.$

1.

In regard of God, it is vnfruitfull; for, it hindreth a man from performing the duties of piety towards God, & maketh a man to live void of good workes; for want of which, *we are but vnfruitfull,*

*Tit. 3.*

*Tit. 3. 14.* It tendeth no whit to Gods glory, but a drunkard in all his courses dishonoureth God; yea he is a ranke idolater before God, for he maketh his belly his God, in placing all his delight in drunkenness, and giuing his heart to this sinne; *Whose God is their belly, Phil. 3. 19.*

2.

In regard of a mans selfe it is vnfruitfull; for, besides that, it wasteth his body, and consumeth his substance, as I haue already showne; it hindreth a man from performing the workes of charity, and mercy; and in stead of them, causeth enuie, hatred, quarrelling, brawling, contention, reuiling, and the like; for as good *workes are profitable vnto men, Tit. 3. 8.* So bad workes caused by drunkenness, must needs be vnprofitable. And indeede, a man cannot conceiue or imagine, wherein a drunkard is any way profitable to himselfe, or to his; neither in regard of his posterity, goods, cattell, or any way else; for commonly he beggars his children, vndoeth himselfe and his wife, selleth away all, and makes haucke of all, both house and land, and cattell, and brings himselfe to extreame want, not to be respected of any. In a word, a drunkard wanteth godlinesse; he may sometimes haue a shew, and a forme of godlinesse, and yet scarce that, but he denyeth the power thereof, *1 Tim. 3. 5.* and wanting godlinesse, he cannot be profitable to any thing; for, *it is godlinesse, which is profitable to all things, as 1 Tim. 4. 8.*

3.

In regard of the Church of God, it is most vnfruitfull;

vnfruitfull : for, drunkards giue offence and scandal vnto their brethren, *Rom. 14. 20. 21.* they disturb the Church, and are separated from it, *1 Cor. 5. 11.* &c. they defraud the poore of that good which they might impart vnto them, if they liued moderately : yea it is a most certaine truth, that a drunkard is vnprofitable, both to Church and Common-wealth ; being vnfit to beare office in eyther, and not able to be subiect to, and ruled by the gouernours of eyther. *Obiect.* But In-keepers, and Ale-drapers, and such, gaine much by drunkards. *Ans.* I answer. They are accessary vnto the drunkards sinne, and haue a fearefull account to make for their toleration of such, when as they may, and ought, to redresse it ; their gaine is most vniust, and most vnprofitable, for in this doing, they indanger themselves, and without repentance loose their soules, *Math. 16. 26.*

### 3. Reason.

Thirdly. Drunkennesse is a most beastly and shamefull sinne : It bringeth shame in this world, and perpetuall shame in the world to come : and thus it may be verified, that therefore it is vnfruitfull, because shameful: for if it bringeth forth fruits, they are no way good, but altogether shamefull. *What fruit had ye then in those things, whereof yee are now ashamed? Rom. 6. 21.* This appeareth in Noahs drunkennes, which God permitted to be shamefull. *Noah was drunke, and was vncouered within his tent ; which his sonne Ham derided, mocking at his fathers nakednesse, and therefore was accursed ; but Shem and Iaphet went backward with a garment, and couered*

couered their fathers nakednes, and were blessed greatly, Gen. 9. 21. &c.

1  
This beastly shamefulness, and shamefull beaklines, appeareth many waies. First, it maketh a man a beast, yea worse then a beast; for no beast will drinke voluntarily beyond measure; but the drunkard will drinke till his skinne cracke againe, yea it falleth out, that many times they burst themselves, and so die: The Prophet *Jeremy* telleth vs, *Every man in his owne knowledge is a beast, Jer. 10. 14.* how much more brutish and beastly is the drunkard which is void of all knowledge.

2  
Secondly. It causeth most beastly and shamefull gesture and behauiour, both in word and deede. In word, it causeth most abhominable swearing, and fearefull cursing, as we seldome see a drunkard, but is a great swearer: It causeth most filthy and beastly communication and talke, full of all ribaudrie and bawdines; no filthy talke whatsoever comes amisse to a drunkard: In gesture, it is most shamefull; for it is full of abhominable spewing and vomiting; yea a common tricke in drunkards it is, to disgorge themselves when they haue drunke ouermuch, and so to vomit it vp againe, by putting their finger or other matter into their throat, & so to make themselves more fit to drinke the more.

3  
Thirdly. It causeth filthy and beastly lusts; whereby as the Prophet speaketh, *they are as fedde horses in the morning, neighing after their neighbours wines*



wines, *Ier. 5. 8.* When Lot is drunke, he is easily drawn to commit incest with his owne daughters; not perceiving when his daughters lay down, nor when they arose, *Gen. 19. 32. 33. 34. 35.* And though I cannot say that every whoremonger is giuen to drunkennes, yet I may truely say that there are no drunkards, but are eyther giuen ouer, or greatly inclined to whoredome: Againe, there is nothing which more disguiseth a man then drunkennes, and as the sinne is most shamefull in it selfe, so it maketh a man shamelesse in committing of any sinne, especially in shewing forth his beaulty lusts: for, as *Salomon* saith, *when a man is drunke, his eyes shall beholde strange women, viz. adulterously, Pro. 23. 33.*

4

Lastly. It is shamefull, not onely in bringing shame vpon a mans selfe, but also in causing a shame to come vpon others, which is also a grievous sinne, and an heynous offence. Thus the drunken rout shame their parents, kinsfolke, and friends, and make them to be ashamed of them; besides the continuall griefe which by their riotous courses, they bring vpon them; Thus, as *Salomon* speaketh, *He that is a companion of riotous men, shameth his Father, Pro. 28. 7.* And heere, by the way, let parents obserue and marke this well, not to giue too much scope and liberty, vnto their children, nor to feed them with money, & suffer them to run a head (as too too many parents take a pride in this, to see and heare their sons to vaunt it in the world) for this is the next way to bring shame to themselves, and to be a meanes of their childrens overthrow

throw; and to give them their bane. Thus this sin is most beastly & shamefull, not onely in regard of publicke offences, but also in regard of secret sins, which they do, *of which it is a shame to speak*, Eph. 5. 12.

4. Reason.

Fourthly. Drunkennes is a most accursed and damnable sinne: This is the most weighty reason of all, and is true both in generall, and speciall. Generally, *because every transgression deserves the iust recompence of reward*. i. e. death eternall, Heb. 2. 2. and the wages of every sinne is death eternall, Rom. 6. 23. If every sinne, then drunkennes.

Particularly; eyther in this life, or after this life. In this life, God doth punish the same with sundry diseases, and other fearefull punishments, *as inflammations, captivitie, famine*, Esay 5. 11. 12. 13. *The wrath of God is against drunkards, so destroy them*, verse 24. 25. Besides the fearefull iudgement of God in striking them with present, sudden and vnprepared death; *for the day of death and of iudgement comes upon them unawares*, Luk. 21. 34. which place shewes the wofull and lamentable estate of all common drunkards. *Awake ye drunkards, weepe and howle*, etc. Ier. 1. 5. And to those that make others drunke, the Lord threatneth that they are filled with shame for their glory, *the cup of the Lords right hand shall be turned vnto them, & shamefull spewing shall be on their glory*, Hab. 2. 15. 16. *The drunkards of Ephraim shall be trodden vnder feete*, Esay 28. 3. The Lord makes no account of such, but they are as vile & base things, which are trodden vnder foote of man.

To conclude. After this life, especially appeareth the

the cursed and damnable estate of drunkards, which I wish all to lay to heart; as they looke to be saued, and to be moued throughly hereby to leaue this sin, as they haue any desire, and as euer they meane to escape the damnation of hell. This cursed estate appeareth two waies. First; in regard of the manifold woes denounced against drunkards, and drunken-makers. *Woe to the crowne of pride, the drunkards of Ephraim, Esay 28.1. Woe vnto them that rise vp early in the morning, that they may follow strong drinke, and continue vntill night, till wine inflame them, Esay 5.11. Woe vnto them that are mighty to drink wine, and men of strength to mingle strong drink, Esay 5. 22. To whom is woe? euen to them that tarry long as the wine, &c, Pro. 23. 29. 30. Woe vnto him that giueth his neighbour drinke, and putteth the bottell to him, to make him drunken, Hab. 2. 15. Woe vnto them for they haue fled from God, destruction to them, because they haue transgressed against him, Hosea 7. 5. 13. Thus they may cry as in the Lamentations, Woe vnto vs that wee haue thus sinned, Lamen. 5. 16. Obiect. But shall these woes come to passe? we see no such matter, and we cannot beleue it. Ans. Indeed, because it is not speedily and presently executed, therefore their hearts are fully bent to drunkenness, Eccles. 8. 11. But let all such know, that though they see it not heere, they shall be sure to see and feele it hereafter in hell, to their cost, as true as God hath spoken it who cannot lie: and so I come to the second way, wherein appears their cursed estate, to put them out of all doubt, and if these will not moue them, nothing will.*

Secondly. Their cursed and damnable estate appeares in this, that no drunkard shall be saued. For, *hell hath enlarged her selfe, and opened her mouth without measure; and the drunkards glory, multitude, and pompe, and bee that reioyceth in drunkennes, shall descend into hell, Esay 5. 11. 12. 13. 14. No drunkard shall inherite the kingdome of God, 1 Cor. 6. 10. Drunkennes is a worke of the flesh; who so doth commit it, shall not inherite the kingdome of God, Galat. 5. 21. Thus they shall be excluded and shut out of heauen, and for euermore damned soule and body in hell. The Lord of his mercy awaken men out of the dead sleepe of this sinne, by applying these Reasons wisely to themselues; that seeing this their sinne, they may be brought to be humbled, to confesse it, & forsake it, that so they may be saued, Prou. 28. 13.*

*Certaine conclusions concerning Drinking, with  
a short resolution of the minde  
concerning Tobacco.*

*1. Conclusion.*

**First.** That it is a very lawfull thing for all, and to some very necessary, to drink both Wine, Ale, or strong drinke, obseruing a mediocrity, and a meane; *Drinke no longer water, but use a little wine for thy stomacks sake, & thine often infirmities, 1 Tim. 5. 23. Giue strong drinke vnto him that is ready to perish, and wine vnto those that be of many heartis. Let him drinke and forget his pouerty, and remember his misery no more, Prou. 31. 6. 7.*

*2. Conclusion.*

Secondly. It is lawfull sometimes to drink more then

then ordinary, in a large, abundant, and liberall manner; alwaies obserued, that vnder a colour of this, wee runne not into excesse, and breake forth into extreames. *Ioseph and his brethren drunke largely, and they were merry with him, Gen. 43. 34.*

3. Conclusion.

Thirdly. The drunkennes of *Noah* and *Lot* may greatly be extenuated, and lessened, though not wholly excused: for *Noah* was ignorant of the nature of wine, and knew not the strength of the grape, for it was his first planting; and *Lot* drunke liberally, only with intent to comfort himselfe and his daughters, in regard of the losse of their mother, and many other crosses, and was ouertaken vnawares; but neyther of these did with any intent to exceed measure, and to be drunken.

4. Conclusion.

Fourthly. It is lawfull for Christians to drinke sometimes, as well for honest mirth and delight, as for necessity. *For God created the grape to this purpose, causing wine to make glad the heart of man, and oyle to make his face to shine, and bread to strengthen mans heart. Psal. 104. 15.*

5. Conclusion.

Lastly, It is lawfull for Christians to drinke so much as they finde in their owne experience, to make them most fit both in body and minde for the duties of Gods seruice, and the performance of the workes of their callings; neyther is heerein any mans particular example a rule to vs, nor our owne appetite a rule for others, eyther for drinking more or lesse; and in this I consent to the iudgement

ment of the best; neyther indeed, without manifold absurdities, can any man maintaine the contrary.

*Concerning drinking, and taking of Tobacco,  
whether lawfull or vnlawfull, with the  
answers briefly to the common  
cauils and obiections  
against it.*

*Question.*

**VV** *Hat may a man iudge of Tobacco-taking, and  
iudge rightly?*

*Answer.*

I answer. Drunkennesse caused by taking of Tobacco, which is a common thing, is no lesse to be condemned, then drunkennesse by wine, or strong drinke, for God forbidding drunkennesse and intemperance, doth extend his prohibition to all causes, be the matter what it will.

*Question.*

*But whether is Tobacco, and the taking of it lawfull or no? because a number condemne it, and iudge rashly of those who use it; censuring them as the vilest people in the world?*

*Answer.*

I answer. Without all doubt (and I speake it against all gainesayers vnanswerable) that Tobacco in it selfe is very good & lawfull; which I proue manifestly by these two places of Scripture, Gen. 1.31.

God

God saw euery thing that he had made, and behold, it was very good: So, God made Tobacco, therefore it is very good. Again, euery creature of God is good, and nothing to be refused, if it be receiued with thanksgiving, 1 Tim. 4. 4. If euery creature, then Tobacco.

Question.

But whether is the taking of it lawfull at all or not?

Answer.

I answer. It is lawfull, though not alwayes necessary: for, it is as other meates and drinckes are, a thing indifferent, which may betaken, or not taken.

Obiection.

But it is most grossely abused, at any one thing in the world?

Answer.

I answer. It is true, and I yeelde to that, that no one thing is more abused; yet this doth not proue it to be vnlawfull: for the best things are abused; and the abuse of any thing doth not condemne, or utterly take away the lawfull vse of a thing: the abuse is vnlawfull, the vse lawfull and indifferent.

Obiection.

But a number of zealous and religious Christians condemne it, and will not take it for a world.

Answer.

I answer. As religious, honest, learned, and deuout as they will, and doe take it: Neither is any mans particular example in this case, a rule for taking, or not taking it. And to all such as simply condemne it and wholly; I answer with the words



of Saint Paul; *They haue a zeale, but not according to knowledge, Rom. 10. 2.*

*Obiection.*

*But Gods word doth no where warrant the taking of it : therefore it is not lawfull?*

*Answer.*

I answer. As the word doth not expressely command it, so it doth no where condemne it; and so being neither commanded, nor forbidden, it remains as indifferent. Again, though it be no where enioyned in particular, yet the goodnesse, and lawfulness of it, is warranted in generall, it being the good creature of God, as I haue proued.

*Obiection.*

*But the wicked and base sort of the world take it, and abuse it, and we must not haue fellowship with vnfruitfull workers of darkenesse, Eph. 5. 11. Therefore we must not take it.*

*Answer.*

I answer. By this reason, you may as well proue it to be lawfull, because many of the godly take it, as proue it vnlawfull because the wicked take it. Again; Though a Christian doth take it, yet hee takes it moderately; and not partaking with the wicked in their sinne, vnlesse they take it to that end as the wicked; namely, abusiuely, and excessiuely. By this reason, you may proue, it is not lawfull to eate or drinke, because the wicked doe so.

*Obiection.*

*But, it is brought into our Land of late yeares, and men lined in as good health before as they doe now, though they neuer tooke Tobacco.*

*Answer.*

*Answer.*

I answer. If this were a good reason, you might as well condemne wine or strong drinke, if it should have beene brought in now lately, and neuer before, which no man could doe; yea, in this case wee might condemne many of Gods good creatures; as Hoppes, which England seldome or neuer was partaker of, but now of very late yeares. Again, whereas you object, a number knew not what it meant, and yet were healthfull; I say, it is a most ignorant and friuolous reason: so I have knowne, those who neuer drunke Wine, Ale, or Beere, but onely Water, and yet more healthfull; will you therefore condemne Wine or drinke?

*Conclusions observed.*

First. The vse of it moderately, is lawfull; the abuse vnlawfull. Secondly. It is abused, when it is taken in vaine-glory, pride, for fashon, to intemperance, to drunkenness, as a meanes to make men drinke the more; excessively, when men take it habitually, and cannot leaue it. Thirdly. When men take it for company sake, and shuns no company, and findes no good by it, or knowes not wherefore he takes it, is vnlawfull. Fourthly. If a man takes so much, as shall neither hinder him in Gods seruice, nor in his calling, hee may lawfully take it. *Ob.* But I shall offend my weake brother, if I take it. *Ans.* If thou takest it moderately for thy good, which by experience thou feelest, (but here I would wish thee to auoid occasion of offence, as much as is possible) I say, if thou art perswaded by

the word, of the lawfulnessse of it, it being Gods good creature, and doest sanctifie it by prayer and thankesgiuing, it is no offence giuen on thy part, but an offence taken, through wilfulnessse.

Let no man take occasion hereat, to iudge vncharitably of me, or of my opinion; or as though I were a common Tobacconist: No, God knowes my heart, I haue and can take it; but I was neuer so wedded to it, but that I could refraine, and continually doe vse a moderation, if at any time I doe take it, which is very seldome. I could wish, it were lesse vsed; and for mine owne part, how so euer I haue defended the lawfulnessse of it, I am perswaded I haue spoken the truth, and nothing but the truth: Neither should it euer moue me, if there were no Tobacco in the Land to be seene, so long as I breath: And thus you haue my resolution and iudgement. And thus much of drunkennessse, of which I could not content my selfe to speake a little, it being so common, raiging, base, vile, odious, beastly, detestable, horrible, abhominable, and damnable a sinne.

*A premonition or fore-warning for Drunkards,  
to awaken them from this sleepey sinne.*



As you heare these things, labour to vnderstand them; you see here the truth, endeauour to perceine it; least the Lord harden your hearts altogether, and you neuer be saued, *Acts 28. 27.* Remember and forget

not

not, that if you liue in drunkennesse, the day of death, and of iudgement, will come vpon you, vnawares, and then woe be vnto you, Luke 21.34. Remember the manifold woes denounced against you, which most certainly shall come to passe: all which shewes your miserable and cursed estate. Remember, that drunkennesse is a worke of the flesh, which who so doth, shall not inherite the kingdome of God, Gal. 3. 21. No drunkard shall inherite Gods kingdome, 1 Cor. 6. 10. Be not therefore drunke with wine, wherein is excesse, but be filled with the spirit, Ephes. 5. 18. Walke honestly, as in the day, not in rioting and drunkennes, in chambering and wantonnesse, Rom. 13. 13. Sleepe not as others doe in this sinne, and as formerly you haue done, but watch and be sober, for they who are drunken, are drunken in the night, viz. the night of sinne, in the state of darkenelle and damnation, 1 Thes. 5. 6. 7. 8. O for Gods sake, for the good of your owne soules, take warning; Turne to the Lord by speedy repentance, that God may turne to you in mercy; Cast from you this transgression, least ye perish, and make you a new heart: for why will ye dye wilfully? Exech. 18. 31. O forsake this euill way, and turne to the Lord, and he will haue mercy vpon you, and to our God, for he will abundantly pardon, Esay 55. 7. Confesse this sinne, and forsake it, and you shall haue mercy, Pro. 28. 13. But if ye will not take warning; then woe, woe, woe be vnto you: Oh, it had beene good you had neuer beene borne; for cursed are you in this life, at your death, and for euer after this life, where you shall weepe and howle, and gnath your teeth; in the gulfe of hell, amongst the horrib'e diuels. The Lord conuert you,

you, if it be his blessed will, that you may be saued. Amen.

*For sake this sinne, and flye the meanes,  
 all cause, and each occasion.  
 Looke else for woe, Gods wrathfull curse,  
 and endlesse thy damnation.*

*Of the Remedies against the sinne of Whoredome, and first a short description of the sinne it selfe, and the causes of it.*

**N**ot vnfitly, doe I place this in the second place, next adioyning vnto Drunkennesse; it being a branch of that roote, and a streame issuing from that fountaine: Here is like Mother, like Daughters Drunkennesse the mother, brings forth a most vile, shamelesse, and impudent daughter, viz. Whoredome. Neither doe I know any acquaintance to be so familiar with Drunkennesse, as Whoredome. Vnder which I comprehend Adulterie, fornication, vncleanenesse, wantonnesse, and all lasciuious, and luxurious practises, gestures, and behaviour what so euer.

This sinne, according to the Scriptures, is twofold :

viz. *{ Spirituall.  
 { Carnall.*

*Spirituall Whoredome is, when a man sinneth against*

against God, by contemning and neglecting the word of God, and following his owne waies, and the inuentions of men, committing idolatry, and the like; yea, euery sinne may be called spirituall whoredome, because the soule of man, which is the spouse of Christ, is hereby defiled, and God dishonoured. Of this we reade often in the bookes of the Prophets, which God by his seruants doth vtterly condemne, punishing, destroying, and confounding both in soule and body those that liue in the same without repentance. A good warning for Papists, and all idolaters, and for all that liue in will-worship, and false worship, and what so euer is against the word of God. But, though I might not vnprofitably spend the time, in ripping vp this sinne, and inueighing against the doers of it, it being so horrible and damnable, yet I spare to speake further of it, it being not so proper to the matter in hand. Onely this I would haue all to belecue and remember, that God doth very often threaten both temporall, spirituall, and eternall iudgement against it, which all that liue in doing of it, shall most assuredly be partakers of; as you may see throughout all the bookes of the Prophets at large.

**Carnall Whoredome**, is that which is called adultery, or fornication; and it is twofold, simple or double; Simple, when one man being single, lieth with another mans wife, and defileth his neighbours wife. Double, when both parties are married, and so he that hath a wife of his owne, goeth in to his neighbours wife, and lieth with her, and defileth

defileth her : and this is properly called adultery Fornication is, when a man either married or betrothed to another, lyeth with a single woman, either not betrothed, or else betrothed but not married, but most properly it is committed betweene two single persons : Of this carnall whoredome I speake, as being a most common and reigning sin in this age, men making but a sport of it, and yet runne headlong to their owne destruction that vse it.

But because this client is not so bad, nor her cause so foule, but that it hath patrons and defenders, let vs a little plead the case, and answer to those obiections which may be alleadged eyther from Scripture, or mans corrupt opinion.

Obiection.

God said to Hosea, *Goe, take vnto thee a wife of whoredomes, and children of whoredomes, and hee did so, Hos. 1. 2. 3. The Lord said vnto Hosea, Goe yet, loue a woman (beloued of her husband, yet an adulteresse;) Hos. 3. 1.* Therefore it is lawfull to commit whoredome, and to lie with another mans wife, and commit adultery.

Answer. 1.

I answer three waies. First. That place is to be vnderstood Symbolically, or Historically. Symbolically, as being a signe of the spirituall whoredome of Israell; and so I take it to be a prophetically vision; for God vsed to speake to his Prophets eyther by dreames or by vision; and so being a vision, it concludes nothing for the maintaining of carnall whoredome; for the second place alleadged



is granted to be spoken in vision, and why then not the first? This was the Hebrews opinion.

2

Secondly, I answer. If we grant it to be an history, an act done, as some of the Fathers held, as *Augustine* and *Irenaeus*, whose opinion *Zanchius* dare not condemne, though he rather affirme it to be a vision; I say if it were an history, yet it proues nothing for the maintaining of common whoredome: first, because it can no way be gathered from thence, that the Prophet did take *Gomer* to commit whoredome with her, or to maintaine her in whoredome, but to marry her, and so make her a chaste woman; and so being his lawfull wife, hee might lawfully lye with her, being now become an honest woman. Secondly, though an history, it proues nothing, because it was a speciall commandement of God, concerning the Prophet personally, and not all generally: Neither from such a speciall and personall precept, can we, or may we gather a generall rule of imitation, as that speciall and personall commandement to the young man, *Go, sell all thou hast, and giue to the poore*, is no president for all men, because it was personally to him onely to try him.

3

Thirdly, I answer. Whether a vision or history, the Prophet might doe it lawfully without sinning, because hee had a commandement speciall, which alwaies dispenseth with a precept Morall. For God the Law-giuer is aboue his Law; and though in the Morall Law, he saith; *Thou shalt not*

com-

*commit adultery*, yet if he giues a speciall commandement to the contrary, as here he did to the Prophet, the Prophet sinneth not in obeying the speciall commandement, to which a morall precept doth alwaies giue place; as God saith, *Thou shalt not kill*, yet if God commandeth *Abraham* to kill *Isaac*, *Abraham* sinneth not, though he killeth *Isaac*, because hee had a speciall commandement to doe it; but besides the morall precept, wee haue no such speciall precept to commit whoredome; therefore no way lawfull.

Obiection.

*But it is a thing indifferent: for it is reckoned amongst things indifferent, as pollution of Idols, fornication, things strangled, and bloud, Acts 15. 20. Therefore being a thing indifferent, it is lawfull to commit fornication.*

Answer.

I answer, three waies. First, it followeth not therefore to be a thing indifferent, because it is reckoned amongst things indifferent. Secondly, it is not reckoned amongst things indifferent, because indeed, and in it owne nature it is so, but because it was accounted to be indifferent in the opinion of the Gentiles. Thirdly, I proue most plainely, it is no indifferent thing, and that from the definition, and nature of a thing indifferent. A thing indifferent is that which is neyther commanded nor forbidden in the word of God: But fornication is flatly forbidden in the seauenth commandement, *Thou shalt not commit adultery.*

## Obiection.

*But it is but a tricke of youth, and a veniall sinne, it is no mortall sinne; therefore it is no such great matter as you make it.*

## Answer.

I answere two waies. First, it is a damnable tricke, for it is such a tricke as makes the doers of it to loose the kingdome of Heauen, 1 Cor. 6. 9. 10. Secondly, I answer, that no sinne is veniall in it owne nature, or pardonable, but euery sinne, as it is sinne, in it owne nature, is mortall, deadly, and damnable; against the Papists opinion. For euery transgression deserues the iust recompence of reward, i. e. death eternall, as Heb. 2. 2. For the wages of euery sinne is death, Rom. 6. 23. if euery sinne, then whoredome, adultery, fornication. If any sinne become veniall, it is not in it owne nature, but onely to the faithfull, through Christ.

## Obiection.

*But the Gentiles did neuer acknowledge this to be a sinne, which they would haue done, if it had beene a sinne: Therefore it is no sinne.*

## Answer.

I answere. It doth not therefore follow, that it is no sinne, because they did not acknowledge it to be so; for they being naturall, perceiued not the things of God, 1 Cor. 6. 24. By this reason, infidelity, and vnbeleefe is no sinne, because the Gentiles did not acknowledge it to be a sinne, which our Sauour Christ confuteth, saying; *That the holy Ghost shall reprove the world of sinne, because they beleeue not in Christ,* Iohn 16. 8. 9.

Obie-

## Obiection.

*But by this, neyther God, nor our neighbour is offended nor wronged; it neyther violateth the worship of God; nor iniureth our neighbour, seeing both freely consent in the action; therefore no sinne.*

*Answer.*

I answere. First, the inward and outward worship of God are both violated and hindred by this; and because the inward is, therefore the outward: for by this we offend against Gods will; *for thus is the will of God, even our sanctification, 1 Thess. 4.* By this the heart and conscience is infected, and what good can come from an impure and vncleane heart? For the outward worship also, it is true, that it must needs be defiled, because the inward is. *For as to pure all things are pure, so to those that are defiled and vncleane, nothing is pure; but even their minde and conscience is defiled, Tit. 1. 15.* Secondly, it wrongeth thy neighbour, and bringeth much hurt to him or her; for if thou doest prouoke or entise vnto this, thou art a cause of his or her sinne; if thou consentest to him or her being willing, thou vpholdest them in this sinne; yea thou art a cause of their punishment, which through thy meanes they call for, and putt vpon themselves. Againe, thou wrongest the children borne in whoredome, for they are borne bastards, disinherited, contemned, ill thought of, and defamed: Besides thou woundest thine owne conscience, defilest thine owne body, quenchest the graces of the spirit, and makest thy body, from being a member of Christ, to become a member of, an harlot; and from being a  
Temple

temple for the holy Ghost, to become an habitacl  
for the Diuell, 1 Cor. 6. at large.

Obiection.

*But if this sinne were so odious as you set it forth, good Lot would neuer haue offered his daughters to the vicious Sodomites, and bid them do vnto his daughters as it seemed good in their owne eyes; as Gen. 19. 8. Hence it is obiected, that fornication is not so great a sinne as a number thinke; for then Lot whose righteous soule was vexed with the uncleane conuersation of the Sodomites, would not haue offered and tolerated his daughters to be rauished by those Sodomites.*

Answer.

I answer. *Lots* example is no president for the maintaining of fornication: for *Lot* cannot heerein be wholly excused from not sinning, and therefore he sinning, is not to be imitated; *We must follow the godly, so farre forth as they follow Christ*, 1 Cor. 11. 1. But indeed *Lot* did this, not simply intending with purpose of heart to haue his daughters rauished, farre be it from vs that wee should so iudge of that holy man; but hee being overtaken with a passion of feare (in regard of the great multitude of the wicked Sodomites which beset his house,) did it to this end, to auoid a greater mischiefe, *viz.* to keepe the two men (which indeed were two Angels) aliue, whom he thought the Sodomites would haue killed; thus by a lesser euill to prevent a greater. Thus *Lot* in regard of the end, for his charity, is to be commended, in hauing that speciall care of the two men; but in the manner of doing it, by offering his daughters, he cannot be excused, though

the fact may somewhat be extenuated. *For no man must doe euill, that good may come thereof, Rom. 3. 8.* much lesse may we doe the lesser euill, to preuent a greater. This place also condemnes the vile opinion of those, who hold it to be lawfull to maintain stewes, and bawdy-houses, and tollerate them, (as in Rome it is most shamefull,) that by this meanes the more common and publique adulteries and fornications may be auoyded.

*Of the causes and occasions of Whoredome.*



He causes of whoredome are of two sorts:  
viz. { *Primarie*, from within vs.  
      { *Secundarie*, from without vs.

1.

The *Primarie* causes from within vs, are these: First, a wicked and vnregenerate heart, which is the harbour of filthy lusts. *For, out of the heart, proceede adulteries, fornications, Math. 15. 19.*

2.

Secondly. Originall concupiscence, which like a home-borne Traitor, lieth lurking secretly, watching it opportunity to betray vs into the hands of the Deuill, by tempting and enticing to whoredome: *For euery man is tempted when hee is drawne away of his owne lust, and entised; Then, when lust hath conceived, it bringeth forth sinne, James 1. 14. 15.*

Thirdly.

3.  
Thirdly. Consent of will, yeelding vnto the temptation: This is one maine cause; *The Whore with much adoe caused the young man to yeeld, viz.* by consenting to her, *Pro. 7.21.* But if hee had not consented, she might haue flattered long enough, but all had been in vaine; but after he had consented, then hee ranne presently as an Oxe to the slaughter.

4.  
Fourthly. Ranging affections; if a man lets loose the reines to these, & giues them the head, they are like an vntamed and vnbridled horse; there is no staying of himselfe, but hee shall be carried headlong, euen with violence, to commit vncleannesse. Heereunto I adde wicked and vnchast thoughts, which hold the heart in the state of impurity and vncleannesse; *Therefore that the heart may be washed from this wickednes, such vaine thoughts must not lodge within vs, Ier. 4.14.*

5.  
Fiftly, want of knowledge, blindness in the vnderstanding, ignorance, hardness of heart, want of remorse of conscience, and want of the sense and feeling of sinne, and the misery of it. *For thus the wicked Gentiles walked in vanity of their minde, hauing their vnderstanding darkened, through their ignorance, by reason of the hardness of their hearts; who being past feeling, gaue themselves ouer vnto lasciuiousnesse, to commit all vncleannesse with greedines, Ephes. 4.17.18.19.*



6.

Sixtly. Disobedience, and rebellion vnto the voyce of God, speaking vnto vs out of his word; and forgetfulnesse of the commandement, forbidding this sinne; This sinne of disobedience doth cause God euen to punish it, as with many other sinnes; so with this; as God himselfe speaketh: *My people would not hearken to my voice, & Israel would none of me; So I gaue them vp vnto their owne hearts lust: and they walked in their owne counsells,* Psal. 81. 11. 12. These be causes also of buggery, Sodomie, sinne of vncleannes against nature, man with man, and woman with woman, God giuing them ouer in Iustice, *Rom. 1. 21.* at large; which place marke diligently.

1.

The secundarie causes from without vs, are these. First, the sinne of idlenesse; for when a man is idle, the Diuell possesseth him with euill thoughts, and vncleane lusts, by which he is defiled. This was one maine sinne in Sodom, by which shee was drawne most shamelesly to commit her abominable vncleannesse. *Abundance of idlenes was in her, and in her daughters,* Ezek. 16. 49.

2

Secondly. The sinne of drunkennesse; for none so fit for whoredome as the drunkard; who is full of all filthy and beastly lusts, and runs headlong to all manner of sinne. *Lot being drunke, is easily drawne to commit incest with his owne daughters,* Gen. 19. 32. &c. *And when a man is drunke, his eyes shall behold strange women,* Prov. 23. 33.

Thirdly.

3.

Thirdly. Too much belly-cheare, and ouermuch pampering of the body with delicacie, variety, and superfluity of meate, and drinke. This was a great sinne in *Sodome*; Fulnesse of bread, *Ezech.* 16.49. When God fed the *Iewes* to the full, they then committed adultery, and assembled themselves, by troupes, in harlots houses; they were as fed horses in the morning; euery one neighed after his neighbours wife, *Ier.* 5.7.

4.

Fourthly. A wanton eye; looking idly, vnchastly, and adulterously, vpon a woman; Such a man, or woman that vsesh it, is an adulterer and an adulteresse, in heart before God, though free from the bodily action, as *Mat.* 5.28. Thus the beauty of a woman or man, through vnchast sight, is an occasion of adultery, and fornication, and of incest. When *Dauid* saw *Bathsheba*, a very beautifull woman to looke vpon, he sent for her, and lay with her, and committed adultery, 2 *Sam.* 11.2.3.4. *Ammon* looking vnchastly vpon his faire sister *Tamar*, committed incest with her, or rather a rape, for he forced her; and so we may call it an incestuous rape. 2 *Sam.* 13.1. to 14.

5.

Fifthly. Wanton talke, reading of filthy and beastly bookes of loue matters, singing of beastly and bawdy songs, and the like; such a lasciuious tongue is a great occasion of whoredome: With much faire speech, the whore causes the young man to yelde, with the flattering of her lips she forced him, *Prou.* 7.21.22.

E c 3

Sixtly.

6.

Sixtly. Wanton behaviour and gesture; as in many Plaies and Commedies appeareth most shamefully; for therein they represent the light and wanton behaviour of men and women; and to this I adde, all light and wanton attire and apparell, whereby others are caused to lust. *The whore met the young man, with the attyre of an harlot, and subtil of heart, Prov. 7.10.*

7.

Seauenthly. Another occasion of this sinne, which I cannot omit, is oft times vnto many, the dancing of men and women together, wherein is shewed most filthy, vnchast, and too light behaviour and gesture.

8.

Lastly. In a word. Bad company; vnder which, I comprehend, all such persons; as are knowne to be vncleane, and giuen to whoredome, and all such as are suspected so to be, or may in likelihood be suspected. Againe, when man and woman liue and conuerse alone, *solum cum solo*, without warrant from Gods word, being by no bond, either of affinity, or mariage, or other dutie bound; as husband and wife, parents and children, master and seruant are. Now apply the Remedies.

*Now of the Remedies themselves.*

**T**HE Causes being knowne, it will now be easie to prescribe the Remedies; for by taking away the

the causes, and auoiding the occasions, needes must the effects cease.

1. Remedie.

First. Therefore, wee must labour, to keepe our hearts with all diligence, *Pro. 4. 23. Let not thine heart decline to her wayes, goe not astray in her paths, viz. the whore, Pro. 7. 25. But, we must wash our hearts from such a wickednes, Ier. 4. 14. and make vs a cleane heart, and a new spirit, Ezek. 18. 31. So, out of the good treasure of a sanctified heart, thou shalt bring forth good things.*

2. Remedie.

Secondly. Giue not way, and scope to thy lusts, but mortifie thy members vpon earth, and so stocke vp the roote and passion of concupiscence, *Coloss. 3. 5.* and nippe this in the head, while it is greene, and suffer it not to conceiue; resist it in the beginning, for if it once conceiueth, it will bring forth sinne.

3. Remedie.

Thirdly. Watch ouer thy will, affections, and thoughtes; mortifie these, and if sinners prouoke thee, or entise thee to this sinne, yes consent thou not, *Pro. 1. 10. for if thou consentest, thou wilt easily be partaker with adulterers, Psal. 50. 18.*

4. Remedie.

Fourthly. Keepe Gods word, and lay vp his commandements with thee; Keepe Gods commandements and line; Write them vpon the table of thine heart. Say vnto Wisdome; thou art my sister, and call vnderstanding thy kinswoman, and these will keepe thee from the strange woman, from the stranger which flattereth with her lips, *Pro. 7. 1. to 6.*

## 5. Remedie.

Fiftly. Exercise thy body in some honest calling, and take heede of lazinesse and idlenesse, which is the Diuels pillow. Let young wantons remember, when *Dinah* wandered idly, gadding abroad to see the daughters of the land, she was taken by *Shechem*, who lay with her, and defiled her, *Gen. 34. 1. 2.* And it is an old saying, *standing waters soone putrisie*; which may well be applied to idlenesse, for an idle person is fit for any sinne.

## 6. Remedie.

Sixtly. Take heede of drunkenesse, and too much belly-cheare, pamper not thy body overmuch, but rather keepe it vnder, for by fulnesse of meate and drinke, filthy and noysome lusts are nourished and increased; which thing, not onely the Scripture, but the vile practise of lewd men doe verifie, who therefore vse the creatures more liberally; because they may by that meanes, prowke themselues and others vnto lust; as *Lot's* daughters knew no readier way, then to make their father drunke, and so to lye with him.

## 7. Remedie.

Seauenthy. Labour for a chaste looke; and suffer not thine eye to cause thy flesh to sinne, as *Salomon* speaketh the like of the mouth, *Eccles. 5. 6.* Make a couenant with *Iob*, not to looke vpon a maid, viz. adulterously, *Iob 31. 1.* Pray to God with *David*, to turne thine eyes away from beholding vanity, *Pf. 119. 37.* An adulterous eye, is the window, whereat lust entreth into the heart; and watch thou also ouer all thine outward senses, which are, or may be occasions of lust.

lust. Vnchast looking was in the sonnes of God, who with intent to lust, looked vpon the daughters of men; *The sonnes of God saw the daughters of men that they were faire, &c. Gen. 6.2.* This, I say, was an vnchast looking vpon them, to lust, for which, as one maine sinne, came the flood, as appeares in comparing this place with *Mat. 24.38.39.* To this I adde all vncleane sights, tending to lust.

8. Remedie.

Eightly. As Salomon saith, *Let not thy mouth cause thy flesh to sinne; as Eccles. 5.6.* before mentioned. *Let no filthy communication proceede out of thy mouth, but that which is good, to the vse of edifying, that it may minister grace vnto the hearers, Ephes. 4.29.* Let not fornication, or vncleannesse be once named amongst you, *Ephes. 5.3.4.* And take heede of hearing any filthy and beastly talke, and ribauldry, as being occasions tending to lust. Take no delight to behold Plaies, and dancing; nor to reade beastly Play-bookes, and vnchast songs; but, *abstaine from the very appearance of euill, 1 The. 5.* and be not giuen to giue, or take gifts, or to write loue letters tending to lust. Take heede, and vse not winking of the eye, trickling with the feete, gesture of the hand, nodding of the head; neither be allured by these, which are made many times occasions of lust. Reade, *Pra. 16. 29. 30.*

9. Remedie.

Ninthly. Haue the true feare of God in thy heart, ioynd with a serious consideration, and meditation of the greatnesse of this sinne; as *Ioseph* did, being daily tempted by his vnchast Mistris; saying,

How

*How shall I doe this great wickednesse and sinne against God, Gen. 39.*

*10. Remedie.*

Tenthly. If thou art single, and hast not the gift of continencie; marry. To auoid fornication let euery man haue his owne wife, and euery woman her owne husband, 1 Cor. 7. 2. If thou art married, delight thy selfe in thine owne wife, and thine owne husband; Reioyce with the wife of thy youth; Let her be as the louing Hinde and pleasant Roe; let her breasts satisfie thee at all times, and be thou rauisht alwayes with her lone; Why wilt thou be rauisht with a strange woman, and embrace the bosome of a stranger, Pro. 5. 18. &c. Contrary is the diuellish practise of those, that hate their owne wiues, and make a common practise in louing other mens wiues, and lying with them, neuer giuing due beneuolence vnto their owne; and as bad a practise of women against their owne husbands.

*11. Remedie.*

Lastly. In a word. Auoide the company of bad women, who are knowne or suspected to be naught and dishonest; come not at their houses. Remove thy way farre from the whore, and come not nigh the doore of her house, least thou giue thine honour vnto others, and thy eares vnto the cruel; &c. Pro. 5. 8. A damnable practise it is in a number, who vse daily to resort to bad houses, to maintaine their whoredome, and care not how little they keepe at home, for their owne good and their family. Others resort daily to bawdy houses, consuming all vpon their lust, maintaining whore-houses and stews:



stewes: But we must not come nigh such places, but hate and abhorre them, and vow against them; and if wee must hate the garment spotted by the flesh, as *Iude Epist.* 23. how much more the place, person, and sinne it selfe? I say, hate their persons, not simply, but as they are whorish and sinfull persons. And this for the Remedies.

*Meanes to attaine to, and maintaine the  
contrary vertue; namely Chastitie.*

**C**hastitie, as it is opposed to Whoredome and vncleanenesse, is the purity both of soule and body, keeping both in cleanness and holinesse, abandoning all filthy and vnchast lusts, with all lasciuious and vnlawfull pleasures, whereby a man or woman is preserved from all vncleane thoughts, desires, and affections in heart and minde, and from all vnchast speeches & actions of the body, tending to whoredome, adulterie, fornication, vncleanesse, wantonnesse, buggery, rape, incest, sodomie; or which may giue occasion to any one of these. Or in brieue thus; Chastitie, is the cleansing of our selues, from all filthinesse of the flesh and spirit, i. e. of body and soule, ioyned with a continuall studie of piety and holinesse, and the feare of God; according to the counsell of the Apostle; *Let vs cleanse our selues, from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God, 2 Cor. 7.1.* Whence we may obserue that there is a two-fold chastitie.

1. Of the heart. 2. Of the body. And how so euer chastitie of the body, is by me in this Treatise most properly meant, as being most directly opposite to actuall vncleannesse; yet, for as much, as the one cannot be possibly without the other, (the purity of the heart, being the ground of the chastity of the body,) therefore I speake ioyntly of both, as without which, or either of them, *no man shall see the Lord, Heb. 12. 14.* The *Meanes* to attaine to this grace, are many.

1. *Meanes.*

First. Is seruient and effectuall prayer. to God, whose gift it is; and herein let *Dauids* example be a patterne to all. *Lord cleanse thou me from secret faults. Keepe backe thy seruant from presumptuous sinnes, let not them haue dominion ouer me; so shall I be vndefiled, Psal. 19. 12. 13. Wash we thoroughly from mine iniquitie, and cleanse me from my sinne; purge me with hyssope, and I shall be cleane; wash me, and I shall be whiter then snow. Create in me a cleane heart O God, & renew a right spirit within me, Ps. 51. 2. 7. 10. Turne away mine eyes from beholding vanity, Psal. 119. 37. Let not my heart be inclined to any euill thing, so purchase wicked workes, &c. Psal. 141. 4. Let the wicked fall into their owne net, and let me euer escape them, verse 10.* Thus did *Dauid* very often, shewing the great necessitie of Gods helpe, to worke in vs this sweete grace of purity, and cleannesse.

2. *Meanes.*

Secondly. As we pray for this; so, out of our prayer, we must endeavour to shun all the causes, and occasions before mentioned, which might draw

draw vs to vncleannesse; for, though wee pray for any grace, we must not looke to obtaine, without the vse of lawfull meanes, and the remouall of all such lets as might hinder vs; yea, it is but a mere tempting of God, to pray for this and that, vnlesse we on our part strue and labour in the vse of good meanes to accomplish it. And therefore, howsoeuer God be the author and principall cause of this and all other graces, yet hee requireth the meanes on our part, for the better effecting of it; saying, *Wash you, make you cleane, Esay 1. 16. O Ierusalem; wash thine heart from wickednesse, Ier. 4. 14. Make you a new heart, and a new spirit, Ezek. 18. 31. Cleanse your hands, ye sinners, and purifie your hearts ye double minded, Iam. 4. 1.*

3. *Meanes.*

Thirdly. Labour for a godly resolution and purpose of hart to become a keeper of Gods word, and looke that you be ruled by it, by squaring your life answerable to the golden Rule of the same. For Gods word, as it is the ordinary meanes to beget all saving grace in the heart and life, so in speciall, it effecteth this puritie in all those that heare and obey it: and this it doth two waies: first, by shewing vnto vs as in a cleare glasse, all our deformities, spots, and blemishes: secondly, by not onely teaching, but infusing the contrary graces. *Wherewithall shall a young man cleanse his way? euen by ruling himselfe according to Gods word, Ps. 119. 9.* according to the speech of our blessed Sauour: *Now are ye cleane through the word, which I haue spoken vnto you, Iohn 15. 3.*

4. *Meanes.*

## 4. Meanes.

Fourthly. We must labour for the spirit of God, whose proper office it is, to sanctifie, cleanse, and make vs holy; we must take heed of grieuing this good spirit, or quenching the motions of it; but as we will approue our selues to be Gods children, we must be led, guided, and directed by it, Rom. 8. 14. We must walke after this spirit, submitting our wills vnto it in all things: For they that are after the flesh, doe minde the things of the flesh, but they that are after the spirit, minde the things of the spirit, Rom. 8. 5. This I say then, walke in the spirit, and yee shall not fulfill the lusts of the flesh, &c, Gal. 5. 16. 17.

## 5. Meanes.

Fifthly. Wee must labour for a true, sauing, and iustifying faith; This will alter & change the whole man; this purifieth the heart, and inspireth new life new grace: this raiseth a man from dead works to serue the living God, in righteousness and holiness: It purifieth the heart, Acts 15. 9. and without it, it is impossible to please God, Heb. 11. 6.

## 6. Meanes.

Sixtly. Labour for the true knowledge of God, and vnderstanding of his will, and doe thereafter; When wisdom entreth into thine heart, and knowledge is pleasant vnto thy soule, &c. it shall keepe thee from the strange woman, &c. Pro. 2. 10. to 17. Labor to please God in all well-doing, and thou shalt be safe from her: for, as the mouth of a strange woman is a deep pit, and he that is abhorred of the Lord shall fall therein, Pro. 22. 14. So, he that pleaseth God, shall escape from her, when the sinner shall be taken by her, Eccles. 7. 26.

## 7. Meanes.

## 7. Meanes.

Seauenthly. Keepe chaste company, and delight in such; and if at any time thou dost accidentally happen into the company of the vncleane, (which thou canst not alwaies auoid; *for then thou must goe out of this world*, 1 Cor. 5. 10.) yet stay not in their company, lest thou be infected, & entised; but flye from them, as *Ioseph* did from his vnchaste mistresse, and come not in their presence; for whoremongers, adulterers, and adulteresses, and all vncleane persons, are through their vnchaste lusts, a violent people, and such as haue no power ouer themselves; and as *Salomon* saith, *A violent man entiseth his neighbour, and leadeth him into a way that is not good: he shutteth his eyes to deuise froward things, mouing his lips he bringeth euill to passe*, Pro. 16. 29. 30. Be thou therefore with *Danid*, *A companion of all such as feare God, and keepe his Precepts*. Psalme 119. 63.

## 8. Meanes.

In a word. Remember, and forget not, that chastity is that which God hath willed, 1 Thes. 4. 3. &c. to which he hath called vs, ver. 7. to which he hath elected vs, Ephes. 1. 4. the end why hee hath redeemed vs, Luk. 1. 74. 75. if thou hast it, thou art blessed, Math. 5. 8. if thou wantest it, thou shalt be damned, Heb. 12. 14. Let these considerations be as so many good meanes to preferue thy chastity, and to keepe thee from vncleanness, that so thy body may be a fit temple for the holy Ghost to dwell in, and not the Devils stewes by vncleannes.

Reasons

*Reasons to dissuade from Whoredome,  
setting forth the grievousnesse  
of this sinne.*

**T**HE Reasons, (as against Drunkennesse,) may be reduced to these foure heads, namely, that Whoredome is a sinne:

1. *Most hurtfull.*

2. *Most unfruitfull.*

3. *Most shamefull.*

4. *Most damnable.*

*1. Reason.*

First. It is most hurtfull: first, in regard of the body: secondly, of the soule: thirdly, of a mans estate: fourthly, of a good name: fifthly, of a mans life.

In regard of the body: for, by Whoredome, men mourne at the last, their flesh and their bodies are consumed, Pro. 5. 11. Can a man take fire in his bosome, and not be burnt? Can a man goe upon hot coales, and not be burnt? So is hee that goeth into his neighbours wife, &c. Pro. 6. 27. 28. 29. By whoredome, a mans body becomes the member of an harlot, 1 Cor. 6. 15. Hee that committeth fornication, sinneith against his owne body, vers. 18. and by it a man giues away his strength, Pro. 31. 3.

In regard of the soule: for he that committeth adultery with a woman, lacketh vnderstanding; he that doth it, destroyeth his owne soule; Pro. 6. 32. it hindreth a man from conuersion; They frame not their doings to turne to their God, for the spirit of whoredomes is

in the midst of them, Hosea 5. 4. Whoredome and wine take away the heart, Hof. 4. 11.

In regard of a mans estate; for, by meanes of a whorish woman, a man is brought to a peece of bread, Pro. 6. 26. He that keepeth company with harlots, spendeth his substance, Pro. 29. 3. A whore lieth in wait for a prey, Pro. 23. 28. Whoredome is a fire that consumeth to destruction, and will roote out all a mans increase, Job 31. 12. This the young prodigals of this age finde too true; like him in the Gospell, who wasted his substance by such riotous lining, Luke 15. 13. reade, Pro. 5. 10.

In regard of a good name; for a wound and dishonour doth the whoremonger get, and his reproach shall not be wiped away, as Pro. 6. 33. Whoremongers giue their honour vnto others, & their yeeres vnto the cruell, Pro. 5. 9. and as the common speech of the world is, Such an one is a common whore, and hee an arrant whoremasterly knaue; this is the brand that stickes by them.

In regard of a mans life; for by a whore, haue many beene cast downe wounded, yea, many strong men haue beene slaine by her, Pro. 7. 26. and the adulteresse will hunt for the precious life, Pro. 6. 26. Salomon found more bitter then death the woman whose heart is snares and nets, and her hands as bands, Eccles. 7. 26. The lips of a strange woman drop as an hony combe, and her mouth is smooother then oyle, but her end is bitter as wormwood, sharp as a two-edged sword; as Pro. 5. 3. 4. Lo heere, the great hurt that comes by whoredome, besides the great wrong which is done to the children of whoredom, who are born bastards.



## 2 Reason.

Secondly. It is most vnfruitfull. *Ob.* But many get great gain by whoredome, and liue by it, hauing no other meanes. *Ans.* All such gain is but the price of an harlot, and violateth the Morall Law, and is flatly against the seauenth commandement, and therefore it is most filthy gain, of which some whoredome is full. But it is no good gain, therefore it is vnfruitfull; though they gain neuer so much, it is but treasures of wickednesse, which God abhorreth: *and what profiteth it a man to win the whole world, and lose his owne soule? Math. 16. 26.* But whoremongers destroy their owne soules, as I haue proued, *Pro. 6. 32.* Therefore no true gain in whoredome: It is most vnfruitfull in three respects; for first, it neither tendeth to Gods glory; secondly, nor to the good of the parties sinning; thirdly, nor the benefit of others; for by it men dishonour God, dishonour themselves, and grow disdainfull against others: It is vnfruitfull, in regard 1. of the body, 2. the soule, 3. the substance, 4. the good name, 5. the family. It is vnfruitfull in regard both of inward and outward blessings; in regard both of temporall benefits, and spirituall graces.

It hindreth a man from true conuersion, and holds a man in impenitency, *Hef. 5. 4.* whereby a man deprives himselfe of all good to his soule. More particularly; it hindreth the benefit of prayer, that though such men seem sometimes to pray, yet the Lord will not heare them, to grant their desires. *If a man regard wickednesse in his heart (as whoredome)*

whoremongers doe) the Lord will not heare them, *Psal. 66.* Therefore saith Saint James, expresseing notably, the vnfruitfulnesse of this sin; *Ye lust, and haue not; ye haue not, because ye aske not: ye aske and receiue not, because ye aske amisse, that ye may consume it vpon your lusts; Iam. 4.2.3.* Thus it is an enemy to repentance, and to prayer, and so deprives a man of all Gods good blessings, both temporall, and spirituall, which God promiseth to the penitent, and are obtained by prayer.

### 3. Reason.

Thirdly. It is most shamefull; (though the parties offending most impudent and shamelesse, *Pro. 7.13.*) for it bringeth shame to ones selfe, and shame to all that belong to him; as a wife offending in this kinde, shameth both her selfe and her husband; and therefore Salomon saith, *The wife that maketh ashamed, is as rottennesse in her husbands bones, Pro. 12.4.* and he that wasteth his father, and chaseth away his mother (as whoremongers commonly doe) is a sonne that causeth shame, and bringeth reproach, *Pro. 19.26.* Yea, such get a wound and dishonour, and their reproach shall not be done away, *Pro. 6.33.* Of all people these are most shamelesse, and how much more shamelesse their persons are, so much more shamefull is the sinne it selfe, then which, nothing is more disgracefull, and reproachfull, both in the estimation of the wicked, and of the godly; shamefull both in word and deede, *Reade, Pro. 9.13. &c.* shamefull especially in secret regards, of which it is a shame to speake, *Eph. 5.12.*

## 4. Reason.

Fourthly. It is a most damnable sinne; for, it is a manifest worke of the flesh, which who so doth, shall not inherite Gods kingdome, Gal. 5. 19. 21. Neither fornicator, nor adulterer, nor effeminate, nor abusers of themselves with mankind, shall inherite the kingdome of God. 1 Cor. 6. 9. Whoremongers shall haue their part in the lake which burneth with fire and brimstone, which is the second death, Reuel. 21. 8. Whoremongers and adulterers God will iudge, Heb. 13. 4. Without the battie of heauen, are whoremongers, Reuel. 22. 15. No whoremonger, nor vncleane person, hath any inheritance in the kingdome of Christ, and of God, Ephes. 5. 5. For, for fornication, and all vncleannesse, and the like, commeth the wrath of God, vpon the children of disobedience, Ephes. 5. 3. 6. The whores house inclineth vnto death, and her paths vnto the dead; none that goe vnto her take hold of the paths of life; as Pro. 2. 18. 19. Her feete goe downe to death, her steps take hold on bell. Eze. Pro. 5. 5. 6. Her house is the way to hell, going downe to the chambers of death, Pro. 7. 27.

## 5. Reason.

Lastly. It is flat against Gods expresse commandement; saying, There shall be no whore in Israel, Eze. Deut. 23. 17. 18. It was punished with death by Gods command, in the time of the old Law, as you may reade at large in the five Bookes of Moses; which law, were it now in force, and put in execution, the number of these lewd ones would be fewer; not that I simply desire any mans death, but desiring God to conuert them, that they may be saued: but herein appears how odious this sinne

is, in that God commanded such to be put to death; who though in this life, they escape the bodily death, yet shall most certainly be partakers of eternall death in the world to come, *Reuel. 21. 8.* from which death, good Lord deliuer vs. And thus much of the *Reasons*, to moue all both to take heede of this sinne, and to leaue and forsake it, as they looke to be saued at the day of iudgement.

Question.

*But is there no way, but damnation, with such?*

Answer.

Yes, if you speedily turne to God by true repentance, confessing it, and forsaking it, *you shall haue mercy, Pro. 28. 13.* But, if you will not, but liue in it still; behold, there is no excuse for you, *Ioh. 15. 22.* Yea, there is no other way in the world, but eternall damnation; for, *all such shall be damned, who haue had pleasure in such vnrighteousnesse, 2 Thes. 2. 12.* And you that will not beleue this now, shall finde and feelee the smart of it, to your cost hereafter. And let this be well noted, that I warne you to forsake it speedily.

*A dehortation from this damnable sinne of Whoredome, and all uncleannesse.*



Having thus set downe the odioulnesse of this sinne, describing the same in it liuely colours; my counsell is that of the Apostle in the same case; *Be not ye therefore partakers and companions with such, Eph. 5. 7.*

For the Lord reponeth as the agents themselves, the partakers with the adulterers, Psal. 50. 18. Wherefore come out from among them, and be ye separate saith the Lord, and touch no vncleane thing, 2 Cor. 6. 17. Be not partakers with such in their sinne, least ye be partakers of their plagues, Reuel. 18. 4. Depart ye, depart ye, goe ye out from thence, touch no vncleane thing; goe ye out of the midst of her, be ye cleane, Esay, 52. 11. Remoue thy foote farre from the strange woman, and the whore, & came not nigh the doore of her house, Pro. 5. 8. Why wilt thou be rauisht with a strange woman, and embrace the bosome of a stranger? O remember, that all thy wayes are before the eyes of the Lord, and he pondereth all thy doings, whether publique or secret, Pro. 5. 20. 21. Giue not thy strength vnto women, Pro. 31. 3. Goe not into a strange woman, Remember that the dead are there, and that her guests are in the depth of hell, Prou. 9. 18. Forsake the foolish, and liue, and goe in the way of vnderstanding, Prou. 9. 6. Trust not a whore, goe not after her; for thou goest as an Oxe to the slaughter, and as a foole to the correction of the stockes, till a dart strike through thy liver, as a bird hasteneth to the snare, and knowest not that it is for thy life, Pro. 7. 22. in which chapter you may see a large description of an harlot. Beloeue her not when she speaketh fairest words for she is deceitful, she will reueale thy secrets, for she is loud and stubborne, impudent, clamorous, Prou. 7. 11. and 9. 13. Lust not after her beauty with thine heart, neither let her take thee with her eye-lids. Keepe the commandments, for the commandment is a Lampe, and the Law is light; and the reproofes of instruction, are the way of life, to keepe thee from the euill

euill woman, *Pro. 6.25. &c.* Labour to please God in all well-doing, and thou shalt escape from her, *Ecclef. 7.26.* In a word: Giue thine heare to God, let thine eyes obserue his wayes; for a whore is a deepe ditch, and a strange woman is a narrow pit; she lyeth in waite as for a pray, and increaseth the transgressours among men, *Pro. 23.26.27.28.* The Lord of his mercie keepe all his from this abhominable, detestable, and damnable sinne of Whoredome.

{ Whoredome, rape, buggery,  
 { fornication, incest, adultery.  
 { Consume the body, damne the soule,  
 { bring shame, ill name, and beggery. }

*Of the Remedies against the sinne of Pride, and first the description of the sinne it selfe, and the causes hereof; and this briefly.*



His Pride was another sinne in *Sodome*, and raigneth in this age amongst the sonnes of men, as much as euer it did in *Sodome*; and yet as little respected as any sinne, men accounting it to be a very small sinne, or none at all; yea, esteeming the contrary vertue, *viz.* Humility, to be basenesse of minde, and him the onely man now a dayes, that can vaunt it most in pompe and pride. But against all such, I affirme, that no one sinne casteth more soules into hell, makes men more void of grace, more hateful to God and goodnesse, then pride, how so euer

men dreame of it, as shall most euidently appeare.

That we may rightly conceiue of it, we must consider it two waies :

viz.  $\left\{ \begin{array}{l} \text{In respect of God.} \\ \text{In respect of man.} \end{array} \right.$

*Pride in respect of God*, is, when a man not acknowledging, or forgetting his owne vnworthinesse, and Gods vnderferued fauour towards him, ascribeth all to himselfe. This is done two waies. First. When a man arrogateth that praise vnto himselfe, which indeede is onely due vnto God; in not acknowledging God to be the authour of good things in him, but assigning them to his owne deserts, or partly to God, partly to his merits. This is an abominable height of pride; in regard of which, the proud man becomes his owne God; *He sacrificeth to his owne net*, that is, *his owne meanes*, as the Prophet speaketh, *Hab. 1. 16*. This is so outrageous a sinne, that men euen match themselves with God; and yet many haue come, and doe, to this height of pride; as the King of Babilon, *Esay 14. 13*. said in his heart, *I will ascend into heauen, I will exalt my throne above the stars of God*. So did *Nebuchadnezzar*, *Dan. 3. 15*. *Who is that God that can deliuer you out of my hand?* and *4. 30*. So did *Herod*, taking the popular applause to himselfe, *that he was a God*, *Acts 12. 22. 23*. So did the whore of Babilon, *Ren. 18. 7*. meaning the hereticall Church of Rome. But the Pope of Rome, that man of sinne, the Antichrist, doth most of all aduance himselfe to be like to God; For, *he exalteth himselfe above all that is called God, or is worshipped; so that he as God sitteth in the Temple of*



of God, shewing himselfe that he is God, 2 Thes. 2. 4. And to this sinne did the Diuell in the beginning tempt our first Parents; saying, *If ye will eate of the forbidden fruit, ye shall be as Gods*, Gen. 3. 5. And thus it comes by propagation.

Secondly. Another degree of this pride is, when men ouerweene those gifts of nature or grace, in them; when they thinke they haue them not, when they haue, and that they haue much, when they haue nothing; like the Church of *Laodicea*, *Rev.* 3. So men blesse themselves in their finnes, and yet thinke their case happy, when it is most fearefull. Others againe, deceitfully and preposterously will humble themselves, that vnder a shew of humility, they may aduance themselves, which is no better then pride. Some againe, denying the good things they know to be in them, that others may the more commend them, so lodging pride vnder a counterfeite humility; all which are grievous finnes.

*Pride in respect of man*; is when a man thinkes so well of himselfe, that he is more excellent then any other, and no man must compare with him; and seeming great in his owne eyes, thinkes most basely of others; and this is an horrible sinne, a mother sinne, and cause of manifold iniquities; this was in the proud *Pharisee*, *Luke* 18. 11. 12.

Againe, *Pride* is two-fold: both here condemned:

viz. { *Inward in the heart, minde, will, and affections.*  
 { *Outward in the whole man.*

I say, both are condemned as horrible, and yet common finnes: Vnder which, I comprehend all proud and ambitious thoughts, aspiring a loft, nor resting content with Gods portion, and their estate from him, nor expecting his leisure. Againe, all pride in apparell, in meates, and drinckes; of the eye, hauing a proud looke; pride in gesture, in going; a proud gate, all which are so many signes, be-  
wraying a proud heart; which is a maine sinne, which God abhorreth. In a word, I condemne all pride whar so euer, both naturall, and spirituall, be the cause what it will be, whether of nature, or grace; auouching, that there is no one thing in the world, that can be named, is any cause why men should be proud, though they abusiuely take occasion to be proud: I say againe, a proud man is the most base companion in the world; for of all men he is most empty, and void of all sauing graces, which onely make a man acceptable to God, and approued of men; as I will fully shew in the  
*Reasons.*

Againe; as another degree of pride, and an horrible sin, is pride in doing euill, either speaking euill, boasting of their valour, strength, fortitude, manhood, in fighting & quarrelling, and such like; others againe, to be accounted great and chiefe, delighting to be stiled by some great name, and looke to be so called, a Gentleman at least; every iacke must be a Gentleman, every gill a Mistris; but especially when men take a pride in doing euill, and reioyce in iniquitie.

Againe; here is condemned pride in speech, when  
men

men loue to haue all the discourse, and talke, louing to heare themselves speake. Pride also of the tongue, when they will frame themselves to speake nothing but eloquence, and braue termes; as wee see a number, both men and women, strue wholly to doe it, with disdain of others, who cannot speake so finely, as they call it. Others againe, will be so nice, that they will set their mouthes to speake better then God, or nature would haue it, and when they thinke they speake best, speake most like fooles. Againe, Pride in Ministers, in their preaching, who strue rather to bring forth a curious phrase, conceits, and the like, to please some over-curious eare, then to glorifie God, in the edification of his people; and their pride in gesture, who in Preaching behaue themselves more like Players, then Preachers. Thus I say, I condemne all kinde of Pride, both in thought, word, and deedes; all priuie pride, ambition, vaine-glory, disdain, scorning, insolent swelling, and puffing one against another, deriding and scoffing at all others, to extoll and aduance themselves.

*Obiection.*

*But though the body of man be base, dust and ashes, yet the soule is a most glorious creature, surpassing other creatures, and preferred before them; therefore in regard of the soule men may take occasion to be proud?*

*Answer.*

I answer. Indeede the corrupt nature of man will take occasion, even of nothing, to be proud; but in truth, there is no reason why men should be proud of any thing whatsoever; therefore not of the soule.

Secondly.

Secondly. The more glorious any creature is by the first creation, the more vile it is, if it fall from that estate; as the diuels, who were created Angels, are now by their fall become the most vile, the worst, and most odious creatures: So the soule was created most glorious, but man hath degenerated, and so hath lost that image in which he was first created; *God made man righteous, but they haue sought out many inuentions, Eccles. 7.* And now the soule is become since the fall, a most deformed creature, full of sinne, infected wholly with all the powers and faculties thereof; which is, and ought to be a meanes rather of true humility, then an occasion of pride, in any what so euer.

*Obiection.*

*But I haue much more knowledge, wisdom, beauty, wealth, riches, and the like, which others want; and why may not I take it vpon me, more then others? I am nobly descended, borne, and brought vp better then others; I come of better parentage, &c. Why should I not thinke better of my selfe then others?*

*Answer.*

I answer. Indeepe, thus blinde reason, flesh, and blood will moue thee to thinke; but I say from the word of God, that in none of all these respects, thou hast cause to be proud, for thou hast nothing, but that which thou hast receiued, and why then doest thou boast of it; as thou hadst not receiued it? *1 Cor. 4. 7.* It is expressly contrary vnto the Apostles rule; *In lowlinesse of minde, let each esteeme other better then themselves, Phillip. 2. 3.* And indeepe a number that thinke themselves something, are iust nothing,

nothing, but deceiue themselves in their imagination, Gal. 6.3.

### *The causes of Pride.*

**T**Hat wee may the better apply the Remedies, let vs first find out the causes of this hatefull sinne; hatefull I say, both before God and man; the causes of it are these.

First. The maine cause is the Deuill himselfe, tempting men vnto this sinne, as hee did our first parents in the beginning; and doth still to this day allure their posterity: for hee being himselfe cast out of Gods presence, and for his pride throwne downe from heauen to hell, hath alwaies since borne a deadly hatred against God and man, labouring nothing more, than through pride to arme man against God; in which regard I may rightly apply that concerning the Whale, called *Leuiathan*; vnto the Deuill; *That hee is the King of all the children of pride, Iob 41. 34* he is the author of all sinne.

Secondly. Another cause is ignorance; Ignorance I say, of our naturall estate, wherein we are borne; for therefore men are exceeding proud; because they know not their miserable estate by nature, by reason of their sinnes; they know not their sinne, and the iudgement of God due vnto it; how they are by nature the children of wrath, out of Christ,

Christ, and the firebrands of hell; This ignorance is the roote, from whence springs this branch of pride, as in the Church of *Laodicea* appeareth: *Shee said, I am rich, and increased with goods, and haue need of nothing*; heere was her pride; *and knew not that she was wretched and miserable, and poore, and blinde, and naked*; here was her ignorance, the cause of her pride, *Ren. 3. 17.*

3.

Thirdly. Another cause of pride, is carnall selfe-loue; from this arise euill thoughts, whereby men thinke euill of their brethren, and too well of themselves; by this, they measure themselves by others, as the proud Pharisee, not thinking themselves so bad as others: And therefore the Father haue called selfe-loue, the beginning of all euill affects, and the end of it, pride; and the truth is, that a number, who otherwise liuing in base and low estate, are puffed vp with an high conceit of their owne deseruings, alwaies aspiring, because they are naturally possesse with this selfe-loue, as in all sorts appeareth. Therefore the Apostle foretelling perilous times to come, sheweth the reason: *Because men shall be louers of themselves, conctous, boasters, proud,* &c. *2 Tim. 3. 2.* setting there selfe-loue in the first place, as being the root from whence the other finnes spring.

4.

Fourthly. Worldly prosperity; for therefore are men commonly proud, because they haue the wealth of the world; a great fault in rich men, who looke aloft, and are puffed vp, insulting over their

their poore brethren, who must creepe and crouch to them, with cap and leg, and become their slaves, and all because of the truth of the world. This made the Israelites proud, who waxing fat, *kissed against their maker, and forgat God himselfe*: Therefore in prosperity they are warned to take heed, *that then they be not lifted up*, Deut. 8. 11. to 15.

5.

Fiftly. Another cause or occasion of pride, is Knowledge. *Ob.* But Ignorance, as you said, is a cause of it, how then is knowledge? *Ans.* Both are true; for the right vnderstanding whereof, we must obserue, that I meane not; that the saving grace of knowledge, is simply a cause of euill; but the abuse of knowledge; when men haue a false opinion and perswasion of their knowledge, and so waxe proud of it, which is no better then ignorance; or else, we must vnderstand it of that knowledge which is not seasoned with loue of God and man, but is destitute of both; such a knowledge make a number proud, as the Apostle speaketh, *such a knowledge puffeth up*, 1 Cor. 8. 1. where the Apostle speaketh of such a knowledge, which is void of loue; and when men thinke they know more then they doe, and so are wise in their owne conceit, as the next wordes explaine it; *but loue edifieth. And if any man thinke that hee knoweth any thing, he knoweth nothing as hee ought to know*: This may be well called an ouer-weening knowledge, and is a maine cause of pride; for true knowledge, the more it is, the more it humbleth.

Sixtly.



6.

Sixtly. Another cause is, the affecting of popular applause, and coneting to be singular: This is a common cause, which makes a number of fooles proud; No sooner must they doe any thing, but they looke presently for commendation, delighting to heare themselves praised, and to be accounted singular, and heereupon their corrupt nature layeth hold, and they waxe exceeding proud. It was the cause of *Herods* pride; *who making an oration, the people applauded him, crying out, The voice of a God, not of man; and this hee tooke to himselfe, and gaue not God the glory. Acts 12. 21. 22. 23.* Thus many a Minister for preaching, people for going to heare, and all sorts of people, for their good deeds, and well-doing, affecting popular applause, and expecting commendation, become exceeding proud.

7.

Seauenthy. The not acknowledging, or forgetting of our originall; that the best of vs is but dust and ashes; as the proud Prince of Tyre forgot that he was a man, and so fell into the horrible sinne of sacrilegious pride; as we read, *Ezek. 28.* at large. Lastly, hardnes of heart, as in proud *Pharaoh*, contempt or rather rebellion against Gods commandement, and forgetting the same, reiecting the word of God, are occasions to harden vs in pride.

*Now the Remedies themselves.*

**N**OW according to the seuerall causes, apply the seuerall Remedies, in order following.

*1. Reason.*

the Pluritie, but exhorteth to the golden rule. **1. Remedy.** First. Resist the Diuels temptation in the beginning; believe him not, though hee speaketh neuer so faire, and promise better so much, for when he, (as thou thinkest) speaketh best, then is he most diligent in seeking thy destruction and overthrow, as appeares in tempting our first parents saying. *Ye shall be as Gods.* And the best way to resist him tempting thee to this, or any other sinne is this: Take the same weapon which our Saviour Christ did in his combat with him: and that is the sword of the Spirit, the word of God, saying to Satan. *It is written, It is written.* contrary unto thy temptations, therefore I will not doe it. So wee should remember some places of Scripture forbidding this and other finnes, and believe Gods speaking in his word, to which if *Eue* had held her selfe, she had giuen him the foile.

**2. Remedy.** Secondly. Labor to know thoroughly thine own naturall estate, what a vile, wretched, and miserable creature thou art borne; how thou art out of Christ, the childe of wrath, the lim of the Diuell, in the state of damnation, past all recovery in thy selfe, subiect to Gods curses, plagues, & iudgements in this life, at the end of this life, and for euer after this life, This will pul down thy peacocks feathers.

**3. Remedy.** Thirdly. Beware of selfe-loue, loue not thy selfe carnally ouer much, but practise the Apostles rule. *In lowlinesse of minde esteeme euery one better then thy selfe, Phil. 2. 3.* Measure not thy selfe by others, as

the Pharisee, but examine thy selfe by the golden rule of Gods word, & iudge thy selfe by it, and this will make thee hate thy selfe, to see how farre short thou comest of it, which the word commandeth thee to do.

*Remedy.* Fourthly. Love not this world, nor the things of the world, for pride of life is not of God, but of the world, 1 John 2. 15, 16, and if riches increase, let not thy heart rejoice in them. And when thou hast eaten and art full, and hast built thee goodly houses, and dost charge thy heart upon thy herds and flockes, thy siluer and gold, and all thou hast is multiplied, beware lest thy heart be lifted up, Deut. 8. 11, 12, 13, 14.

*Remedy.* Fifthly. Take heed of being wise in thine owne conceits, and prudent in thine owne eyes, and over-weene not thy knowledge, to thinke thou hast more then thou hast; and though thou hast never so much knowledge, wisdom, learning, vnderstanding, yet remember it is but in part, it is imperfect, 1 Cor. 13. 9, 12, thou knowest nothing as thou oughtest to know, 1 Cor. 8. 2, and least thy knowledge (though nothing in comparison) should puffe thee vp, be sure that is be mixt with love both of God and man, and so love will keepe thee from swelling with pride, for charity cannot shew it selfe, is not puffed up, 1 Cor. 13. 4, and for all thy vnderstanding, and all knowledge, without charity thou art nothing. Remember this thou in thy owne knowledge art a bragg, as

Art. 10. 14.

6. Re

## 6. Remedy.

Sixty. Take heed of doing any thing through vaine-glory, as *Philip. 2.3.* affect not singularity, seeke not the praise of men, but what *saith* thou doest, *doe it with an upright heart, and in singleness of heart, fearing God, Colos. 3.22.* And whatsoever ye do, doe it heartily, as to the Lord, and not unto men, knowing that of the Lord you shall receive the reward of inheritance, *vers. 23.* Seeke not to please men but God, for if thou seekest to please men, thou art not the servant of Christ, *Galath. 1. 10.* Therefore let the principall end of all thy doings be, not the affecting of popular applause, but the glory of God in the edification of his Church; as the Apostle counsellcth; *Seeke that ye may excell in the edifying of the Church, 1 Cor. 14.12.*

## 7. Remedy.

Seventhly. Consider, and that seriously, that all worldly pompe, all thy bravery, thy gay attire, and all thy vaunting of it in the world, all is but vanity: Vanity of vanities, all is but vanity, *Ecc1.1.2.* This was the foote of *Salomons* sayings, who knew too much of this by experience; and no question but the like conclusion a number of proud gallants make in the world, who haue delighted to see and follow fashions, so long till all is spent, and then hauing nothing, cry out when it is too late, All is but vanity and vexation of spirit; and a most vaine thing to vaunt it so in pride. Remember therefore this, and lay it to heart, that the time is short, and the fashion of this world passeth away, *1 Cor. 7.31.* See this vanity, & it wil abate thy pride.



*Meanes to attaine to the contrary vertue,  
namely, Humility.*

**H**aving laid open the sinne, I now come to speake of the contrary vertue, as in the former: In the beginning of which, I should haue laid this ground: that, it is not sufficient to cease to doe euill, *but we must also learne to doe well, Esay 1.16.17.* As we must not sinne, so we must grow in grace; & yet the stinking weedes of sinne must first be pluckt vp, before the sweete flowers of Gods graces can be planted in our hearts. And thus as in the former, we must not content our selues, not to be proud, but we must be humble. And because humility is so sweete a grace, so heavenly, so admirable, I cannot but a little alter my method, and I hope, not weary the godly Reader. In handling of this grace, I obserue three points. First. What it is, and the parts of it. Secondly. The Meanes to attaine it. Thirdly. The Arguments to enforce it; and all briefly.

*1. What Humility is?*

**T**Here is a two-fold humility. 1. Outward of the body; in appearance, onely in outward shew; this alone doth not saue any. 2. Inward of the heart and minde, and this is a sauing grace; of this I speake, and it is thus defined.

*Humility is the lowlinesse of the heart, whereby we strip our selues of all praise, and conceit of our owne worthinesse, and Gods vnderferued loue and*



fauour towards vs, and ascribe all praise and glory to God, to whom onely it belongeth.

In this definition, obserue three branches. First. It must be inward in the heart; as the Apostle counselleth; *Decke your selues inwardly, in lowlinesse of minde, 1 Pet. 5. 5.* and as our blessed Sauour exhorteth and commandeth; *Learne of mee, for I am mecke, and lowly in heart, Mat. 11. 29.* We must *rent our hearts, and not our garments, as Iech. 2. 13.* Contrary to this is the outward humility in the wicked and hypocrites, as in wicked *Achab*; the lowlinesse in gesture, and countenance, and to hang downe the head, like a bulrush for a day, *Isay 58. 5.*

Secondly. We must abase our selues euen to nothing, that Gods grace may the more be magnified; that we may confesse with *Paul*, *Not I, but the grace of God in me, 1 Cor. 15. 10.* and that we are *nothing, but God who giueth increase, 1 Cor. 3. 7.* accounting all things but losse, for the excellency of the knowledge of *Christ*; accounting all things but dung, to win *Christ*, and to be found in him, not having mine owne righteousness, &c. as *Phil. 3. 8.* And this is the right nature of humility, to be thus lowly; and therefore it is deriued of the word *humus*, which signifies the ground; shewing that those are humble who are lowly in their owne eyes, and euen as it were with the ground, abasing themselves to nothing, and appearing nothing in comparison of God: Lord, who are we, that we should be vouchsafed such graces? *To thee O Lord God belongeth mercy and forgiveness, but to vs, nothing but open shame and*



and confusion of face, Dan. 9. 8. Lord, what is man, that thou art so mindefull of him, or the sonne of man that thou so regardest him? Psal. 8. 4. Yea, Lord, what is man, that thou takest knowledge of him? or the sonne of man that thou makest account of him? Man is like vanitie, Psal. 144. 3. 4. and Iob 7. 17. Lo, thus we must humble and abase our selues, with Gods seruants, that Gods grace and goodnesse may appeare the greater, and we the better in his eyes: for, the more vile we are in our owne eyes, the more precious are we in Gods sight.

Thirdly. We must wholly deny our selues, our reason, wils, affections, and all that we haue; submitting our selues wholly to Godswill in all things, ascribing all the praise and glory wholly to God. Thus did Abraham deny himselfe wholly, in all humility, and resigned vp his will wholly to Gods will, in sacrificing of his one onely begotten sonne and deare darling Isaac. We must practise Daniels example; *Not vnto vs, O Lord, not vnto vs, but to thy name giue all the glory.* Psal. 115. 1: ascribing nothing to our selues, but all vnto God. A good lesson for free-will-men, and Pelagians, and Semipelagians, who will step in to haue a hand in good; God shall not haue all the praise, but their free-will must helpe; nay, they wil haue power of themselves to doe good, to repent when they list: I could wish the Papists also, to take forth this lesson of true humility, & to let God haue his honour due vnto his name, and not to ascribe so much vnto merit, fore-scene faith, and good workes, as they doe; and I will promise them, they shal find, that this humility

shall season all their so called good workes, and that God will never despise their sacrifice of an humble and contrite heart, *Psal. 51. 17.*

*Now of the Means themselves.*

**II** He most effectually *Atunes* and grounds of this heavenly grace, are these: Marke them, and practise them.

*I. Atunes.*

First. We must seriously consider of our originall, *viz.* the matter whereof we are made, and our basenesse in regard of it: Wee are but dust and ashes, our bodies are but houses of clay, a peece of earth, yea we are made of the slime of the earth: Thus man had a name given him agreeable to his originall; he is called *Adam*, of *Adams*, signifying red earth. Thus God framed him of the dust of the ground, *Gen. 2. 7.* God said to *Adam*, *Out of the ground will thou take;* Dust thou art, and to dust thou shalt returne, *Gen. 3. 19.* *Man is of the earth, earthy,* *1 Cor. 15. 47.* All which must teach vs true humility; for, as one said, *What reason hath dust and ashes to be proud? Beels. 10. 9.* This was it which *Abraham* acknowledged, *I have taken up as me to speak unto God, who am but dust and ashes,* *Gen. 18. 27.* And how so ever, man is composed of all the foure Elements, Fire, Ayre, Water, and Earth; yet earth onely is named, being most predominant in man; to teach man, to be humble and lowly, with the earth. And surely,

surely, we should neuer looke downe-ward to the earth, but we should remember our selues, and our originall, and so with the Peacocke, lay downe our gay plumes, and abate our pride.

*And from sund 2. Meanes.*

Secondly. Consider, that all that we haue is of the earth; our meate, drinke, and raiment; all the gold, siluer, pearles, precious stones, the richest iewels, the purest mettall; all our silkes and veluets, linnen, wollen, and all kinde of stufte; all kinde of fruits, and all other temporall commodities, all is of the earth; whereupon, the earth is called the Mother of all things; all being agreeable to man, and for his vse, who is earth.

*3. Meanes.*

Thirdly. Consider the number, greatnesse, and infinite multitude of our sins, sinne originall, sinne actuall, sinnes of omission, commission, against God, against man; knowne, and vnknowne, publike and secrete, new and old; of ignorance, infirmities, and malice; sinnes in thought, in word, in deede; against conscience, against knowledge, against the first table, against the second; I am not able to reckon all: Consider I say seriously of these sinnes, and we shall finde small cause, or none at all to be proud. For were it nothing but originall corruption, this is sufficient to humble vs; for we are borne in sin, *by nature the children of wrath, Eph. 2. 3.* Our vnderstandings, which were once enlightened, are now darkened; our wisdome, naturally *is enemie against God, Rom. 8. 7.* our mindes, forges of bad cogitations, *euely euill continually, Gen. 6. 5.* yea, our

our soules and bodies are so growne ouer with a leprosie of sinne, through originall corruption, that there is no part, from the head to the foote, free, whereby we haue brought forth most vile fruits in our actuall sinnes; by which, we haue most highly dishonoured God, nayled Christ on the crosse, and wrung our his owne heart bloud: Besides, our actuall sinnes are so many, that they passe the haire of our head, the sand by the sea shore, the starres of the skie, innumerable. These things rightly weighed, will humble vs, and make vs resolute into a fountaine of teares; if wee haue any sparke of grace.

4. *Meanes.*

Fourthly. Consider our miserable thraldome by reason of sinne: We are so intral in the spirituall bondage of sinne and Sathan, that we are dead in sinnes and trespasses, *Ephes. 2. 1. We are not able to thinke one good thought, as of our selues, but all our sufficiency is of God, 2 Cor. 3. 5. who worketh in vs both the will and deede, Phillip. 2. 13.*

5. *Meanes.*

Fifthly. Consider of seriously the punishments and iudgements of God, due to every particular sinne of that huge number, for every each sinne deserueth all Gods curses and plagues in this life, and at the end of this life, and after this life, eternall damnation both of soule and body for ever in hell: *Cursed is every one that continueth not in all things, which are written in the booke of the law to doe them, Gal. 3. 10. Let vs apply this curse, and all those fearful curses mentioned, Deut. 28. to our selues, and lay*

lay them to heart; if the curse belong to those that doe not the things written in the law; O what then shall become of vs, who instead of keeping all, haue broken all? and instead of continuing in doing them, haue continued, and liued in the breach of them? What shall become of vs thinke we? Thus I say, if we will truly, and vprightly acknowledge our owne vnworthinesse, in regard of our mould, dust and ashes, our originall corruption, and naturall contagion, our infinite actual sinnes, our thraldome by nature, our punishments, which by our sinnes we haue deserved; it will make vs cry out with the blessed Apostle, *O wretched men and women that we are, who shall deliuer vs from the body of this death? Rom. 7.24.* We shall in all humblenesse of minde, be pricked in our hearts (with true compunction for our sinnes) and cry out with Peters converts, *Men and brethren, what shall wee doe? Acts 2.37.*

*6. Meanes.*

Sixtly. Consider the greatnesse of Gods undeserued fauour, and mercy towards vs in Christ Iesus; his mercy I say, both in regard of temporall blessings, & spirituall graces, especially that maine promise of life eternall, and saluation in his kingdome; and which way so euer we turne our eye, in either of those respects, it will cause in vs true humility: For seeing we haue deserved such grieuous curses and plagues at Gods hand, it is a wonder of wonders, that God hath not destroyed vs; we were enemies and rebels against God, Christ hath ransomed vs; wee were accursed sinners, Christ hath redeemed

redeemed vs; we were the fire-brands of hell, the Lord in mercy hath pulled vs out; we were dead in sinnes, Christ hath quickned vs; we are by nature fooles, Christ is our wisdom; we are miserable, & wretched, poore, blinde, and naked, Christ is become our righteousness; we are children of wrath, Christ is our saviour; we are polluted, Christ is our sanctifier; we were lost in our selues, Christ came to seeke and saue vs; we are by nature plunged in the bottome of hell, Christ hath restored vs; we are the diuels captiues, Christ hath rescued vs, paid the price of his most precious blood for vs, and by his death hath reconciled vs to God the father: Besides all the temporall blessings of foode and raiment, which of his meere mercy, he plentifully giueth vnto vs, besides his mercifull and gracious goodnesse, to support vs in crosses, when we seeme to be pressed downe to hell. Again, it is Gods mercy, when he giues vs grace to bring forth answerable fruits of obedience, we haue nothing but what we haue receiued. All these mercies considered, will make vs in way of thankfulnessse, cry out with the people of *Iuda*; *It is thy mercies O Lord, that we are not consumed, Lam. 3. 22.* and with the Prophet; *Praise the Lord had reserved vs a remnant, we by our sinnes had deserved to be like to Sodom and Gomorrah, Esay 1. 9.* *O the depth of Gods mercies! &c. Rom. 11. 33.* This will humble vs, and make vs confesse with *Jacob*, *We are not worthy of the least of Gods mercies, Gen. 32. 10.*

*Arguments*

Arguments to moue vs to labour  
for Humility.



That we may the better be stirred vp  
to labour earnestly for this notable  
grace, obserue these three Argu-  
ments:

viz.  $\left\{ \begin{array}{l} \text{The Excellencie} \\ \text{The Profit} \\ \text{The Necessitie} \end{array} \right\}$  of it.

1. Argument.

First. *The excellencie of humility.* It is the orna-  
ment of a Christian, wherewith the soule is adorned,  
and beautified in the sight of God, according  
to the phrase of the Apostle, *Decke your selues inwardly,  
in lowlinesse of minde,* 1 Pet. 5. 5. *The Kings  
daughter is glorious within,* Psal. 45. 13. meaning the  
spouse of Christ, the Church, is most beautifull and  
comely, in regard of humility, and other graces,  
which are compared there to wrought gold. The  
more humble any man or woman is, the more pre-  
cious are they in the sight of God. *The humble man  
is greatest in the kingdome of heauen,* Mat. 18. 4. *The  
way to honour is humility,* Pro. 15. 33. *Yea, honour shall  
uphold the humble in spirit,* Pro. 29. 23. In a word;  
the humble man is he onely, whom God respects;  
*To this man I looke, euen to him that is poore, and of a  
contrite, and humble spirit,* Esay 66. 2. yea, God delight-  
eth to dwell with the humble, *Esay 57. 15.* Reade that  
notable place, for this purpose, 1 Pet. 3. 4.

Secondly.



## 2. Argument.

Secondly, *The profit of humility*; which for method sake, and our better vnderstanding, I lay open in three regards:

viz. *Of temporall blessings,*  
*Of spirituall graces.*  
*Of eternall saluation.*

First. Humility is profitable for temporall blessings: Wouldest thou haue wealth and riches, and the goods of the world? wouldest thou haue preferment, honour, and dignities? wouldest thou haue long life, and faine see good daies? Then humble thy selfe, to walke with thy God: For, *by humility, and the feare of the Lord, are riches, honour, and life, Pro. 22. 4. and, he that humbleth himselfe shall be exalted, Mat. 23. 12. It is better to be of an humble spirit with the lowly, then to diuide the spoile with the proud, Pro. 16. 19. God setteth vp on high those that be low, Job 5. 11. Luke 1. 52.*

Secondly. Humility is profitable, for spirituall graces, especially; which appeareth in these places. *Come vnto me, all ye that are weary and heavy laden, with your sinns, and I will refresh you, Mat. 11. 28. Blessed are the poore in spirit, Mat. 5. 3. God heareth the prayers of the humble: A broken and contrite heart, God will not despise, Psal. 51. 17. The Lord instructeth the meeke, and teacheth the humble his way, Psal. 25. 9. God giveth wisdom to the humble, Pro. 11. 2. It obtaineth pardon of our sinnes; as we reade of the humbled Publican, who craving pardon for his sinnes, went home iustificd, Luk. 18. 14. The Lord giveth graces to the humble, 1 Pet. 5. 5.*

Thirdly.

Thirdly. Humility is profitable to eternall life and saluation, in the kingdome of heaven. *He that humbleth himselfe, shall be greatest in the kingdome of heaven, Mat. 18. 4. Blessed are the poore in spirit, for theirs is the kingdome of heaven, Mat. 5. 3. The Lord is nigh unto them that are of a broken heart, & saueeth such as be of a contrite spirit, Psal. 34. 18. He healeth the broken in heart, Psal. 147. 3. Reade, Esay 61. 1. This is most true, because God pardoneth all the humble mans sinnes, which cause damnation: God shall saue the humble person, Ioh. 22. 29.*

### 3. Arguments.

2. Thirdly. *The Necessary* of humility. First. It is most necessary to the performing of all the duties of Gods worship and seruice; without it none can be performed aright, as preaching of the word, Ministers must be humble; and till they are thoroughly humbled, they are not thoroughly fitted: Therefore God vsed first to humble his Prophets, and Apostles, by ordinary or extraordinary means, so to prepare them for that weighty duty imposed vpon them; *A Minister lifted up with pride-fall into the condemnation of the diuell, 1 Tim. 3. 6. Paul called himselfe the least of all Saints, Ephes. 3. 8. the least of the Apostles, not meete to be called an Apostle, 1 Cor. 15. 9. Such humility becomes Gods Ministers, who naturally are subiect to pride as well as others; as we may see in Paul; to whom there was giuen a thorne in the flesh, the messenger of Sathan to buffet him, least he should be exalted above measure, 2 Cor. 12. 7.*

So, for hearing the word, humility is most necessary; therefore the Apostle would haue vs, with  
meeknesse

meeknesse to receiue the word, *1 am. 1. 21.* So, for prayer; as *Dauid* prayeth often in the *Psalmes*, *O Lord beare my humble petitions; And a broken heart God will not despise.* So for receiuing the Sacrament, humility is most necessary, for *God giues his grace onely to the humble, 1 Pet. 5. 5.* and so for all other parts of Gods worship, *God lookes to the humble, Esay 57.* Againe, without humility wee neyther seek Christ, nor doth Christ seek vs: We seeke not Christ; for vnlesse the party see his disease, hee flyeth not to the Physician; so, till wee see our owne vnworthines, whereby to be humbled, wee neuer seeke for the heauenly Physician, vnlesse wee finde our selues to be bondslaves of sinne and Sathan, wee neuer looke to be ransomed; vnlesse wee be children of wrath, what neede of a Saviour? vnlesse we see our selues enemies to God, what need of a reconciler? *The whole need not the Physician, but the sicke*, that is, such as see themselves sicke of this and that sin, and are humbled. Neyther doth Christ seeke vs. *Christ came not to call the righteous, i. e. in their owne conceit, but sinners to repentance, i. e. humbled sinners, Math. 9. 13.* No grace but by Christ, *Iohn 1. 17.* But he giues this grace to none but the humble, *1 Pet. 5. 5.* Christ was sent to heale the broken hearted, *Luk. 4. 18.* and such he calleth, *Come vnto me, ye that are heavy laden with the burthen of your sinnes, Matth. 11. 28.*

Lastly, without humility we shall not be saved: Except ye be conuerted and become as little children, ye shall not enter into the kingdome of heauen, *Mat. 18. 3.* Which words must be vnderstood of humi'ity and innocency,

innocency, as the next verse imports; In a word, humility is so necessary, that it is the maine grace which God requireth, as seasoning all the rest. *The Lord requireth of thee O man, to doe justly, to love mercy, and to humble thy selfe, to walke with thy God, Micah 6. 8.* Thus farre of this Grace, the necessity whereof will appeare in the Reasons following against pride.

### Reasons dissuading from Pride.

#### 1. Reason.

**F**irst. Pride is an enemy to all sauing grace; therefore God is said to resist the proud, *1 Pet. 5. 5. Hee filleth the hungry soule with good things, but the proud, and such as thinke themselves rich, he sendeth empty away, Luk. 1. 53.* The proud man is like the eare of corne, that standeth staring vpward, which hath an outward shew and forme of an eare, but wants the corne, which eyther the winde hath shaken out, or the fowles of the ayre picked out; Euen so, Pride will counterfeit Grace, beares a shew, but in truth, the proud heart hath no grace, nor desire of grace; for eyther the Diuell, that Prince that ruleth in the aire, hath stollen away that which he seemed to haue, or els his own hart, which long time hath swelled with pride, hath beene so puffed vp, that it hath puffed all away. More particularly, the proud man hath neither Knowledge, Faith, nor Repentance, therefore no grace; for where those three are wanting, there

can be no sauing grace. He hath no Knowledge; *for he that is proud, and thinkes hee knowes any thing, knowes nothing as he ought to know, 1 Cor. 8. 2. and pride is the daughter of ignorance, as I haue shewen. The Apostle speaking of a new-fangled teacher, who consents not to the wholefom words of Christ, &c. saith, He is proud, knowing nothing, 1 Tim. 6. 4.* He hath no Faith; and no maruell, because he is ignorant, and ignorance is the mother of vnbeliefe: Therefore saith our blessed Saniour, *How can ye beleene which receiue honour one of another, and seeke not the honour which commeth from God onely, Iohn 5. 44. Yea, many seeme to beleene on Christ, but dare not confesse him, because they loue the praise of men more then the praise of God, Iohn 12. 43.* He hath no Repentance; and no maruell, seeing hee hath neyther knowledge nor faith; Therefore saith the Prophet, *The pride of Israel testified to his face, and they returne not to the Lord, Hos. 7. 10.* Thus the proud man is empty of all sauing grace.

2. Reason.

Secondly. Pride is a maine Let to all holy duties toward God and man, and this necessarily followeth vpon the former; for what good duty eyther to God or man can be performed, where all-sauing grace is wanting? But let vs obserue it in some particulars. It is a maine Let to the hearing of the word; *and though such proud men may draw neere to God with their bodies, yet their hearts are from him, Esay 29. yea, God is farre from them, Pro. 15. 29.* A proud man may doe an outward good worke, as heere the Word, with the bodily eare; but hee cannot

cannot so heare it as it shall doe any good to his soule, Read *Esay 66.2*. It is a maine Let to Prayers. A proud man may conceiue a prayer, but hee cannot pray seruently and effectually to haue his desires granted: *The Lord heareth not euill men, because of their pride, Job 35.12*. It is a maine Let to that weighty duty of seeking of God: *The pride of Israel testifieth in his face, and they seeke not the Lord, Hos. 7.10*. It is a Let to the receiuing of the Lords Supper, the proud man may receiue the outward signe, but neuer receiue the inward thing signified, *viz.* Christ with all his merits; because hee wanteth faith, as I haue shewen. It is a Let to the reward promised to them that giue almes-deeds; *for if they giue them in pride, to be seene of men, they haue no reward in heauen, Math 6.1.2*. And so of all the rest the Scripture doth verifie it; that where pride reigneth, whatsoeuer men seeme to doe, they loose the true reward. Proud men hereby may see their miserable and wretched estate, howsoeuer they thinke of themselves.

### 3. Reason.

Thirdly. Pride doth all the hurt that may be, to our neighbour; Proud men are scoffing, fleeing, flouting, iesting, scorning and deriding people; especially of such as are most godly; as *David* found by experience; *The proud haue had mee exceedingly in derision, Psal. 119. 51*. They will inuent lies, slanders, and false accusations; disgracing and reproaching their neighbours. *The proud haue forged a lye against me, Psal. 119. 69*. They will deale perversely without a cause, against the godly, *Psal. 119. 78*.



*They will digge pits for the godly, vers. 85. and lay Inares in their way : and no maruell ; because she proud doe erre from Gods commandements, Psalm. 119. 21.*

4. Reason.

Fourthly. Pride is a most contentious sinne ; euen the cut-throat of loue and peace ; it is alwaies contending and struiuing with others, though euery way farre better then themselues. Hence come so many suites in Law needlessly ; Hence comes challenging, quarrelling, fightings, iarres, dissentions, discords, disagreements, enuie, hatred, stomacke, malice, irreconcilable grudges, and hart-burnings ; that men liue in contention , more like Lions and Beares, Tygers and Wolues, then Christians ; and all this is agreeable to that saying of *Salomon, Onely by pride, commeth contention : as Pro. 13. 10. Proud and haughty scorner is his name, who dealeth in proud wrath, Pro. 21. 24. Reade, Pro. 22. 10. and 28. 25.*

5. Reason.

Fiftly. Pride is a most carelesse sinne ; the proud man careth neyther for God, nor man ; no maruell then, though he be empty of all grace, free from all goodnes, pleasing neyther to God nor man. *For the vngodly is so proud, that he cares not for God, neyther is God in all his thoughts, Psalm. 10. 4.* and let a man priuately tell him of his fault , and reprovee him for it, and he will hate him to the death ; and this is all the goodnes that such proud fooles of the world haue, euen to scorne and hate those that seeke their good. As in men, so in a number of proud flirts ; Let a man tell them of their gewgaws, bables,



bables, and gawish apparell; they are proud, and scornefull, and so grow to be hatefull; and yet all their bables and trassa, sauour of nothing but pride, and vanity. *A scorner loneth not one that reprimeth him, neither will he goe vnto the wise, Proverbs 15. 12.*

6. Reason.

Sixtly. Pride is a most hatefull sinne; for, as the proud are haters of God, and good men, so they are hated of God and man. *The proud looke is abomination to the Lord, and the Lord doth hate it, Pro. 6. 16. 17. Pride and arrogancie, the Lord hateth, Pro. 8. 13. Every one that is proud in heart, is abomination to the Lord, Pro. 16. 5.* They are also (*viz.* as they are haters of God) hated of men. *Doe not I hate them, O Lord, that hate thee? Psal. 139. 29.* They are like scoffing *Ismael*; *His hand was against every man, and every mans hand against him, Genesis 16. 12.* And this is Gods iustice towards all such: they care for no man, no man cares for them. *God scorneweth the scornors, Pro. 3. 34.*

7. Reason.

Seauenthly. Pride is a most shamefull sinne; shamefull, I say, both before God and man; for though the proud themselves are a most impudent and shamelesse people; yet their sinne it selfe is most shamefull, bringing alwaies with it shame, and reproach. Who almost doth giue a proud man a good word? no, not their owne fellowes, but he is branded with this note; He is a proud foole; yea, *Salomon saith, He that is wise in his owne conceit, there is more hope of a foole, then of him, Pro. 17.* Every

sinne is shamefull; therefore Pride, which is a most grieuous sinne, and wickednesse. *A high looke, and a proud heart is sinne, Pro. 21. 4.* Therefore saith Salomon, *When the wicked commeth, then commeth contempt, and with ignominie, reproach, Pro. 18. 3.* agreeable to another speech; *When pride commeth, then commeth shame, Pro. 11. 2.*

#### 8. Reason.

Lastly. Pride is a most accursed, and damnable sinne: *Woe to the crowne of pride; it shall be troden under fecte, Esay 28. 1. 3.* Cursed are the proud, *Psalm 119. 21.* Pride goeth before destruction, and a haughty spirit before a fall, *Pro. 16. 18.* Before destruction, the heart of man is haughty, *Pro. 18. 12.* Their glory, and their pompe shall descend into hell, *Esay 5. 14.* Reade, *Dan. 4. 30. to 37.* *Woe vnto them that are wise in their owne eyes, and prudent in their owne sight, verse 21.* Remember how wonderfully Sodom, Babilon, and Tyrus came downe for their pride: the Diuell throwne downe from heauen to hell for his pride, reade, *Gen. 19. 24. Ezek. 16. 49. 50. and 28. at large, and 27. 26. Remel. 18. 4. 5. 6. 7. &c. Esay 10. 5. to 20. and 13. 11.* In all which, is set downe the terrible iudgements of God against pride. Let women read with shame, *Esay 3. 16.* to the end: I meane the proud fozgigs of this age, who decke and trimme the body, beyond their calling and ability: Reade, *Ier. 44. 10. 11. 12.* *Where as the Apostle would haue them, not to be outwardly adorned with platted haire, and wearing of gold, or putting on gorgeous apparell; but let it be the bid man of the heart, in that which is not corruptible; euen the ornament of a meeke and quiet spirit,*

*(spirit, which is in the sighs of God, of great price, for after this manner the holy women, in old time, were adorned, &c. 1 Pet. 3. 3. 4. 5. Let women (and men also) marke that place well; but women especially, as being most giuen to pride, and it being properly spoken to them. Where we see, pride in apparell flatly forbidden by the word of God; how so euer, my words may seeme vnflattering to the wicked; and I dare say, to no other, but such as beare a proud minde. And thus I conclude from that which hath beene said: That the proud (vnlesse they will forsake their abominable pride, for then they shall haue mercy, Pro. 28. 13.) shall be as certainly damned, as God hath appointed a iudgement day. And, proud Lucifer shall be brought downe to hell, Esay 14. 15. And thou Capernaum, which art exalted vnto heauen, shalt be brought downe to hell, Mat. 11. 23)*

A louing Exhortation, perswading to  
practise Humility, and to take  
heede of Pride.

**B**eloued, it is an old saying, and a true; That our Country (*viz.* Heauen) is high, but the way to it is low, *viz.* Humility: Let all that seeke this Countrey, walke this way; If euer you meane to set footing in that holy Land, you must arriue at this Hauē. *Humble your selues therefore vnder the mighty hand of God, that he may exalt you (thither) in his due time, 1 Pet. 5. 6. Submit your selues to God, and humble your selues in his sight, and he shall lift you up, Ier. 47. 10. Decke your selues inwardly, in lowliness of minde, for God resisteth the proud, but giveth grace to the lowly, 1 Pet. 5. 5. Labour for the inward ornament, of a meeke and quiet spirit, which is in the sight of God, a thing much set by, 1 Pet. 3. 4. Learne this lesson of our blessed Sauour, for he is meeke and lowly in heart, Mat. 11. 29. What doth the Lord require of thee? He hath shewed thee O man, what is good, and what he requireth of thee, namely, to humble thy selfe, to walke with thy God, Micah. 6. The sacrifices of God, are a broken spirit; a broken and contrite heart, God will not despise, Psal. 51. 17. But take heede of that hurtfull, contentious, carelesse, hatefull, and cursed sinne of Pride, which is an enemy to all sauing grace, & a let to all holy duties. Let nothing be done through contention and vaine-glory, but in lowliness of minde, let each esteeme other better then themselves, Phillip. 2. 3. Let the same minde be in you, which*

was in Christ Iesus, who humbled himselfe, and became obedient euen to the death, verse 5.8. Remember, that God respecteth the lowly, but scattereth the proud, in the imaginations of their hearts, Luke 1.48.51. Remember, that God dwelleth with the humble, so renewe their spirits, Esay 57.15. Yea, God looketh to him that is poore, and of a contrite spirit, Esay 66.2. Remember, that as the poore in spirit are blessed, Mat. 5.3. so the proud are cursed, Psal. 119.21. Wouldst thou haue thy sinnes forgiven thee? humble thy selfe for them; labour for a contrite spirit: Wouldst thou haue all Gods blessings needefull for thee, temporall, spiritual, and eternall? Humility obtaines all. Doth God threaten? Humble thy selfe with the Ninquites, and God will spare thee, Ionah. 3. Humility, I may truly say, is the conduit-pipe, to conuey all Gods mercies, and graces to the soule. Measure not thy selfe by thy selfe, neither compare thy selfe with others; if thou doest, thou art not wise, 2 Cor. 10.12.13. &c. Let no man thinke of himselfe more highly then he ought to thinke, but thinke soberly, Rom. 12.3. Minde not high things, but condescend to men of low estate; Be not wise in thine owne conceits, Rom. 12.16. To conclude; remember this aboue all, and neuer forget it; that if thou art a proud man or woman, thou wantest vprightnesse, which seasoneth all grace, and so thou art a ranke hypocrite in Gods sight: For, his soule, which is lifted vp, is not vpright in him, Hab. 2.4.

Pride killeth Grace, and causeth Sinne,  
it throwes the soule to hell.

Lord grant vs then, true humble hearts,  
that we in heauen may dwell.

Of



Of the Remedies against the sinne  
of *Couetousnesse*; and first a short descrip-  
tion of the sinne it selfe, and  
the causes thereof.



He fourth sinne, against which I write, is *Couetousnesse*; a sinne, no lesse gricuous then the former; a raigning sin, and common, and as dangerous a sinne as any, & yet as little respected as any; men thinking it either to be no sinne, or at least a very small sinne; and therefore they will not sticke to colour it with tearmes of good husbandry, and so to excuse it from being a sinne, and putting vpon it the vizard of vertue: And not vnfitly doe I adde it next to Pride; it being, if not a cause of it, yet a great meanes to maintaine Pride. *Couetousnesse* then is thus defined.

*What is it?*

*Couetousnesse*, is the affection of the minde, proceeding from diffidence and distrust of Gods providence; whereby we are carried violently to loue

loue and desire, immoderately, earthly riches; neuer content with our present estate, but alwayes coueting more then is meete and right, not regarding, so we haue it, how we come by it, whether by right or wrong; and hauing riches, to keepe them niggardly and vniustly, scarce bestowing in the least measure, that which may supply our own, or others wants, and necessities; Or briefly thus; Couetousnesse is an inordinate, and immoderate desire of hauing and retaining riches, ioyned with a niggardly dispensing of them. Vnder this sinne, comprehending all vniust gaine, ill gotten goods, fraudulent dealing, extortion, bribery, vsury, oppression, and cruelty to the poore, grinding their faces, and suffering them in neede to starue, for want of their helpe, who shut vp the bowels of compassion from them. This Couetousnesse is a sinne so odious (how soeuer men would make faire worke of it) that the Apostle would not haue it so much as named amongst vs, as it becommeth Saints; *Ephes. 5. 3.*

Of this Couetousnesse, there are especially three branches. First. The immoderate desire of riches, and the vniust studie, to get and increase them. This the Grecians call *Philargurie*, or *Pleonexie*, *à plus habendo*, of hauing more; For so great loue is there of money and riches, that a man doth alwaies desire to haue more then he hath, and then is meete. This is properly called Couetousnesse, or Auarice, of *Auco & aurum*, signifying that it is an immoderate desire of gold and siluer, *i. e.* of Riches. This is according to the saying of *Salust*, *Auarice is alwayes infinite,*



infinite, and insatiable; diminished either by plenty nor want: So the Hebrew word, *Besag*, signifies an earnest desire, and longing after gaine, which knowes not to keepe any measure or meane in desiring and getting, or increasing gaine. Of this the Apostle speaketh; *They that will be rich, that is, they that are held & possessed with this immoderate, and excessive desire and longing after the getting and increasing of riches, fall into temptation and a snare, &c. 1 Tim. 6. 9.* This is the fountaine and originall of the rest.

The second branch of this sinne, is the immoderate and vniust retaining, keeping, and hording vp of riches so gotten and increased; making more account of riches, and a deale of goods scrapt together, then of their owne, or their neighbours necessities. This was the sinne of *Dives*, the rich glutton in the Gospell, who seeing *Lazarus* lying at his doore full of sores, was no whit moued, and would not afford him so much as *the crummes that fell from his table*, Luke 16. This is properly called *Tenacitie*.

The third branch is the filthy, base, sparing, miser-like, and niggardly dispensation of their goods so prepared, pinching both back and belly, though they haue neuer so much lying by them, alwayes fearing, even in abundance, and all their plenty, least they should be oppressed with penurie. This is properly called, *Sordities*; i.e. filthinesse, basenesse of minde; who cannot afford themselues a good coate to their backe, nor a good meales meate for their belly. This was the sinne of the rich foole, who

who said to his soule, *Thou hast much goods, laid up for many yeares, Luke 12.* who neuer knew what liberality, either to himselfe, or others, meant; and therefore God in a moment, in his iustice deprivied him of all. These are the scrape-goods, penny-fathers, greedy-guts, the misers, and churles, and muck-worme-slaues of this age; vnto whom, I ioyne the biting, deuouring, and oppressing Vsurer; the greedy horders of Corne; and though the last, yet not the least, *viz.* the corrupt and Symonaicall selling of Church-livings, by some who should indeed be Church-Patrons, but they are no better many of them, then Church-Latrons, who will not sticke to aske two hundred pounds for a small liuing of threescore by the yeare; besides, they must be dispensed with all, for their owne tithes, to make such a Lordship or farme tithe-free, or else will compound for some annual gratuity, and taking away some of the glibe-land; & these are the common courses of giuing and bestowing, I would say, in selling, not giuing livings; he that comes with the greatest summe of money, or be most foole to yeeld to their vnreasonable & vnconscionable demands, shall soonest speede with such: Such corrupt Patrons, though altogether vnlearned, yet can speake this as currantly as the best, *Quid mihi dabis?* What wilt thou giue mee? And as great a fault in such Ministers, vnworthy of that name, who through couetousnesse, care not what they lay out, to buy and purchase such livings: So that now a daies, it is not the worthinesse of a man, but his worth, that carries the bell away. No maruell, though a number of

of vs stay long without liuing, though deseruing neuer so wel, because it is not so much the honestly, learning, diligent preaching, & paines-taking, that is respected of such Patrons, as the satisfying of their owne turnes, by such wicked and vngodly meanes. What doth all this but proclaime the horrible couetousnesse of this age?

*Obiection.*

*But such men liue in the world, and they are respected that haue the wealth of the world, when as others want, and no man regards them.*

*Answer.*

*I answer. He that is a friend of the world, is Gods enemy, 1am. 4. 4. and be it knowne, that God hath chosen the poore of this world, rich in faith, and heires of the kingdome which hee hath promised to them that loue him, 1am. 2. 5. Therefore as riches are no certaine token of Gods childe, so neither is pouerty an argument of his hatred; but a godly poore man shall enter into Gods kingdome, when couetous rich men shall be excluded, as we see in that parabolicall history of the rich man, and Lazarus, Luk. 16. 22. 23. &c. So a poore man, whom the world despiseth, may be highly in Gods fauour, when as the rich man, being couetous, may be commended of the wicked of this world, and yet God abhorres him, Psal. 10. 3.*

*Obiection.*

*But the most seeke wealth, and why then may not I? besides, I haue a great charge to looke to, and to provide for my children after me?*

*Ans.*

*Answer.*

I answer. Though the most are couetous, it is no warrant for thee to be so; *for thou must not follow a multitude to doe euill*, (as to be couetous is a great euill) *Exod. 23. 2.* Againe, though thou hast a charge, &c. this is no argument to prooue that therefore thou must be couetous; this followeth, that therefore thou must vse a moderate care to provide for thee and thine, but not immoderately to runne into extreames.

*Obiection.*

*But the times are so hard, and euery thing so deere, that we had need pinch and spare, that wee may haue wherewithall to succour our selues in such hard times.*

*Answer.*

I answer. This is no argument to be couetous, and to be immoderate in seeking worldly goods, neyther is this the way to get wealth and riches; for a man that endeouours in a godly manner, moderately, in the sober vse of lawfull meanes, shall attaine, through Gods blessing, to riches sufficient and competent, when as the greedy, couetous, and dunghill-slaves come to pouerty, as often it falleth out; *for it is not the greedy hunting after goods, but the blessing of God in the moderate vse of lawfull meanes that maketh rich, Pro. 10. 22. and it is, first the seeking of Gods kingdom, that will procure these earthly goods vnto vs, Mat. 6. 33.*

*Obiection.*

*But I would faine be certaine to leaue my wife and children some sufficient portion after my death, and this makes me the more carefull.*

*Ans.*

*Answer.*

I answere. If thou wouldst be assured to leaue a certainty, then be moderate in vsing this world, as though thou vsted it not; that thou maist make God thy portion, by placing all thy affections on him; and this is a greater certainty, then in a couetous manner to scrape goods together: *for thou canst not tell who shall enioy them after thee: and this is vanity, Eccles. 6. 2. and 5. 11. and 2. 18. &c.*

*Causes of Couetousnesse.*

THE causes of this sinne in generall, are three.

viz: { *Efficient.*  
*Formall.*  
*Materiall.*

1.

First. The efficient cause, is diffidence, and distrust in Gods providence, whereby men doubt of the same; thinking in their blinde conceit, that God is neyther willing nor able to provide them things necessary and conuenient.

2.

Secondly. The materiall cause about which Auarice is busied, are earthly riches and goods; as house and land, gold and silver, and the like; not simply that these are so in their owne nature; for so, riches are the good blessings of God; but by the corrupt nature of man abusing them to couetousnesse.

3 Third.

Thirdly. The formall cause is the immoderate affection of the minde towards riches; which affection once getting head, and being yeelded vnto, carrieth a man headlong, euen with violence, to this horrible euill of Couetousnesse.

Fourthly. Another cause is discontentment in our estate; by reason whereof, a man groweth insatiable, neuer thinking hee hath enough, but the more he hath, the more hee desireth; yea by this, men repine and grudge against God for not giuing them their portion with the best.

Fifthly. Another cause is the want of vnderstanding in heavenly things; discerning of nothing aright concerning things spiritual, neuer once minding the heavenly treasure, but putting all their felicity in their earthly goods, making riches their god, and their heauen vpon earth; esteeming wealth their chiefeft treasure.

Sixtly. Selfe-loue, and priuy pride; for which cause, these two, selfe-loue and couetousnesse, are ioyned together, one being the ground of the other; for men shall be louers of themselves, couetous, &c. as, 2 Tim. 3. 2. Through this selfe-loue and priuy pride, men are led to carke and care for the body, and to seeke their owne and not anothers good; altogether neglecting the good of their soules; they are puffed vp with pride, aspiring to dignities, and affecting a kinde of singularity in this kinde, to be

accounted rich, and loue to heare themselves accounted rich and good husbands, and thrifty men in the world, neuer regarding their poore brethren, but hating them, and insulting ouer them; not once minding or bethinking themselves, how poore all couetous rich men are towards God. A sin common, like the Church of *Laodicea*, *Reuel. 3.*

*The Remedies themselves against  
Conetousnesse.*



THE Remedies against this sinne are many; and the more, because it is so hard a sinne to leaue, that a few will not suffice to keepe men against it, and make them forsake it; al which shewes that it is therefore the more dangerous & deadly disease, when it must haue so many Remedies; and that it is an olde festered sore, which must haue many salues to cure it; and yet through Gods blessing, in the speedy and sober vse of these helpes, men shall be preserued from the infection of it, and those that haue it, may be safely recovered, though very hardly.

*I. Remedy.*

First. Auid all the Causes, particularly thus: First, take heed of diffidence and distrust in Gods providence, but alwaies relye vpon it, come what will come; perswading thy selfe that God is both willing & able to giue thee all things needfull, both for this life and the life to come, if thou belongest vnto



vnto him, and dependest vpon his fatherly providence in the sober vse of lawfull meanes: *Dauid* in his time, *never saw the righteous forsaken, nor his seed begging their bread, Psal. 37. 25.* God hath promised, *He will neuer faile thee, nor forsake thee, Heb. 13. 5.* Those that feare the Lord shall want nothing. *Psal. 34.* Build thy faith vpon these promises, and these will moderate thy greedy affections.

2. Remedy.

Secondly. Watch ouer thy affections, which in this kinde are violent, keepe them vnder, let not loose the reines vnto them, if thou doest, thou art gone, and then thy wicked heart will be powred forth vnto this sinne, and the immoderate desire of worldly gaine: Therefore, *if riches increase, set not thy heart vpon them, Psal. 62. 10.*

3. Remedy.

Thirdly. Labour for a contented minde; it is an olde saying, *A contented minde is worth all:* Be thou content with that portion which God in his wisdom giueth thee; for God seeth that such an estate is best for thee; otherwise, assure thy selfe, God would giue thee more.

4. Remedy.

Fourthly. Giue thy heart vnto God, make him thy portion; account him thy onely treasure, and remember, and forget not, *that godlines is greatest gaine, 1 Tim. 6. 6.* without which, *thou maist haue the world, and yet lose thy soule, Math. 6. 26.*

5. Remedy.

Fiftly. Shake off that mother sin of carnal self-loue, pamper not thy body ouer-much; but prouide

safely for thy soule; be carefull for it, and thou shalt finde works enough all thy life time, to make thy peace with thy God, to assure thy selfe of heauen and saluation, though thou dost not plunge thy selfe so deepe into worldly cares.

*6. Remedy.*

Sixtly. Be truly affectioned one towards another, *with brotherly loue, Rom. 12.* Be moued with pittie and compassion towards thy poore brethren, and be ready to supply their wants; and this loue will prouoke thee vnto liberality; *for loue is banisifull, 1 Cor. 13.* and the cause why men are so covetous and hard-hearted, is because of hatred of others, and shutting the bowels of compassion from them.

*7. Remedy.*

Seauenthy. Remember, that thy life stands not in these outward riches, & when death comes, thou must part from all, and leaue them, thou knowest not certainly to whom, neyther canst thou by these escape the graue; but it is onely the blessing of God that can preserue thee, with moderate meanes, without all meanes, against all meanes; This will keepe thee from all such thoughts, and cares, which may any way shew distrust in Gods providence, *Luk. 12. 15.*

*8. Remedy.*

Eightly. More particularly; I referre the Reader to the aduise of the best author, for all the Receipts following: This Author is God himselfe, of whom the Apostle learned them, and from his mouth prescribed them, in that remarkable place,

1 Tim. 6. 11. Hauing there, in the former verses described this horrible sin, and the danger of it, doth in the 11. *ver.* prescribe the seuerall Remedies; like the skilfull Physitian, whose rule is this, *Contraria contrarijs curantur*, i. e. Contraries, are cured by contraries; and so doth the Apostle in that place: I will lay them open seuerally; & first from that place, I finde this, as my eight Receit, which I would haue followed, *viz. Every man to auoide this sinne: Thou O man of God, flye these things.* First. By detesting and abhorring this couetousnesse, in thy heart, and soule, as a thing most hurtfull to thy selfe, and most odious to God; and so to hate it, as not with the least affect or delight to thinke of it. This is cleane contrary to the insatiable desire of hauing and increasing riches. Secondly. Flye it, by abstaining from all outward and externall actions, negotiations, and vniust exercises of couetousnesse, and from all priuate commerce, and societies of couetous men. This flight must be for two causes. 1. Because of the sinne it selfe, which is so hatefull to God, so pernicious to our selues, as the Apostle would not haue it once named amongst vs, *Ephes. 5. 3.* And 2. because wee are men of God, elected and chosen out of the world, and consecrated vnto God, children of light, &c. Therefore we must put away this worke of darkenesse, and walke as children of light; as the Apostle speaketh here; *Thou O man of God, flye these things*; drawing his argument, partly from the vilenesse of the sinne, partly from the dignity of the person; because a man of God, therefore flye Couetousnesse.

## 9. Remedy.

Ninthly. Obserue from that place in *Timothy*, this rule; *Follow after righteousness*: that is; in all our actions, alwaies to regard, and to haue a speciall care and study, to defraud no man, but to giue every man his owne, and his iust due, as iustice requires, and not to pill and pole, as we vse to say, by keeping backe from any that which is his; and this is cleane contrary to the nature of Auarice, which studieth to heape together that which is none of their owne.

## 10. Remedy.

Tenthly. *Follow after godinesse*: that is; labour to exercise thy selfe in the service and worship of God, both inward, and outward; frequent the Church, heare the word preached, partake of the Sacraments, vse seruent prayer to almighty God. This godly course is cleane contrary to couetousnesse, which is idolatry, *Ephes. 5. 5*. And one cannot stand with the other; for he that serueth God cannot serue Mammon, and so on the contrary: But here let couetous men obserue diligently, not to rest in the outward thing done, as to goe to Church, &c. for so they may outwardly performe all the former duties; but let them be ruled by the word, practise it, liue according to it, and giue their hearts a sweet sacrifice to God, and so they shall not giue them to the world.

## 11. Remedy.

Eleuenthly. *Follow after faith*: that is; exercise thy selfe in the faith, concerning Gods gracious promises vnto the contented and liberal; and his terrible

terrible threatnings vnto the couetous, and prodigall: Put thy trust in his fatherly tuition, prouidence and protection; beleue him to be thy father in and through Christ, and he that feedeth the yong Rauens that call vpon him, & doth clothe the Lillies of the field, and bestoweth his blessings vpon those which are his enemies, how much more will not hee prouide for thee, who art his childe by grace, and by adoption? Reade, *Mat. 6.* at large.

*12. Remedy.*

Twelfthly. *Follow after loue*: that is; exercise thy selfe in loue towards thy neighbour, loue him as thy selfe; for, this loue increaseth, and shewing it selfe in the effects of it, (as almes-deedes, beneficence, and liberality towards the poore, and distributing to the necessity of Saints) not onely the loue of money will decrease, but selfe-loue, the mother of couetousnesse, by little and little will be extinguished; for whereas Auarice, seeketh her owne, and coueteth greedily after others; this loue doth not so, it seeketh not her owne, but is kinde, *1 Cor. 13. 4. 5.*

*13. Remedy.*

The thirteenth Remedy is, *to follow after patience*: that is; being perswaded of Gods gracious promises, we must beare all aduersities, famine, hunger, pouerty, want, and be content rather to suffer any neede, then to offend God, and defraud our neighbour. This ariseth from faith in God, and loue towards man; and this for Gods sake will endure all, and be content with any estate. This is

cleane contrary to the impatiencie of the couetous, who adore Mammon as their onely God, and are neuer content; and so they may haue it, they care not, what wrong they doe others.

14. Remedy.

The foureteenth is, *to follow after meekenesse*: that is; We must labour to be of a sober, milde, and quiet spirit: This is cleane contrary to the arrogancie, pride, and insolencie of couetous men, in regard of their riches. This humility, and meekenesse of spirit, will be the more promoted, if we seriously consider, that we brought nothing into the world, neither may we (though neuer so rich) carry any thing away; but the rich shall die as other men, and leaue their goods, they know not to whom.

15. Remedy.

The fifteenth is, *to fight the good fight of faith*. This is such a fight, whereby we doe resist the temptations of the Diuell, tempting vs to this sinne, and to distrust God in his providence: It is called a good fight, because it is commendable in it selfe, and hath alwaies a good issue; for by it wee resist Sathan, 1 Pet. 5. 8. 9. and by it we overcome the world, 1 Iohn 5. 4. By this we are perswaded of Gods helpe continually to sustaine vs, and of his gracious promises, concerning the possession of eternall life.

16. Remedy.

Lastly. *Lay hold of eternall life*. First. By faith; for he that beleeneth hath eternall life, Iohn 3. Secondly. By hope; for by hope we are saued, Rom. 8. Thirdly. We shall after this life, enioy the full fruition of it: We must therefore by a true faith, beleue that we

are called out of the world, to life eternall; and by a liuely hope apprehend the fulnesse of heavenly riches, and caelestiall treasures which wee shall haue in heauen. This apprehension of life eternall, and the continuall carking for riches on earth cannot stand together; And as I remember the saying of *Gregorie*, *Temporall things grow base and seeme most vile, when heavenly treasures are longed after; and therefore as our Sauour Christ exhorts vs We must lay up treasures for our selues in heauen, not on earth, Mat. 7.* In a word, adde to all these "continuall, prayer, and inuocation vpon Gods name, not to be led into temptation; but to be deliuered from all euill; and that it would please God, to pull vs out of the diuels snares, and by the water of his good spirit, to quench the fire of couetousnesse; which God grant for his Christ sake, *Amen.*

\* As David did,  
Psal. 119. 36.

Thus farre of the *Remedies*; in handling of which I confesse to haue bene more large, because, as I said, Couetousnesse once growne to an habit, is so hardly left, and the Sinner himselte so hardly saued; For our Sauour Christ saith, *It is easier for a Camel to goe through the eie of a needle, than for a couetous rich man to enter into Gods kingdome, Mat. 19. 24.* Therefore haue I prescribed the more receits, if by any meanes I may win some. Now of the *Meanes*, to attaine to the contrary vertue.

*Meanes*



*Meanes to attaine to the contrary vertue ;  
namely, Contentation.*



**T**is not sufficient as I haue showne, to abstaine from vice, vnlesse wee practise vertue ; and two things are most requisite to the making of a new creature. First. To purge out the old corruption. Secondly. To increase in the contrary grace ; So it is the counsell of the Apostle, not onely to be without concupiscence, but to labour for contentednesse: *Let your conuersation be without concupiscence, and be content with those things which you haue, Heb. 13.5.* The Meanes to attaine to this rare grace of Contentation are many.

*1. Meanes.*

First. Pray often vnto God, to stay thy affections of thy heart, that thou be neither too much exalted in prosperity, nor ouer-much cast downe in aduersitie. Desire of God a contented minde ; and let thy prayer be that of Salomon ; *Lord giue me neither pouerty, nor riches ; feede me with foode conuenient for me, &c. Pro. 30.8.9.*

*2. Meanes.*

Secondly. Consider seriously, that God hath made gracious promities, that nothing fitting for thee shall be wanting ; *They that seeke the Lord, shall want no manner of thing that is good, Psal. 34.10.* God is a plentiful rewarder of all those that seeke him, & this thou must beleue, Heb. 11.6. *No good thing will he withhold from them that walke vprightly, Psalme 84. 11.*

*Ob.*

*Ob.* But I cannot finde, and see, this to be so; for infinite are the good things which I want, and therefore I cannot see how God is so good as his word.

*Ans.* First. God maketh these gracious promises onely to beleeuers; and if he doth giue his temporall blessings to the wicked, in more abundance, then to some of his owne children, it is to aggravate their iudgement, and to leaue them the more without excuse; Neither is outward wealth or povertie a certaine signe, either of Gods loue, or hatred; *Eccles. 9. 1. No man knoweth either loue or hatred, by all that is before them.* Secondly. Those promises must be vnderstood of Gods blessings, if he seeth them fit for vs, and so, no good thing, which God seeth in his wisdom to be fit for mee and thee, shall be wanting. Thirdly. Gods promises in this kinde, so farre forth as they are fitting, must be vnderstood to be meant of such as endeavour in the moderate vse of lawfull meanes, and relie vpon his fatherly prouidence, for a blessing vpon the meanes; and not of idle and sloathfull people, who are either negligent in their calling, or liue without any calling. Reade, *Psal. 37. 22.*

3. *Meanes.*

Thirdly. Remember that God hath giuen thee the greater blessing, why then shouldest thou doubt of the lesser? Gods arme is not shortned; God is rich in mercy, and the fountaine of his mercy, neuer waxeth dry: Remember that hee hath giuen thee his onely deare sonne, that immaculate Lambe of God, to die that painefull and accursed death of the Crosse for thee; How then canst thou want?

want? *He that spared not his owne sonne, but deliuered him vp for vs all; how shall he not with him, also, freely giue vs all things? Rom. 8. 32.*

4. Meanes.

Fourthly. Consider that our estate in this world is most vncertaine; it is like vnto a wheele, sometimes aboue, sometimes below: Now we excell others in honour, dignity, and riches; and presently, inferiour to all: now we haue large and rich tables, and presently, scarce bread to put in our mouthes; one while abounding in all plenty, another while brought to extreame pouertie; Gods providence ruling all things; as we may see in *Paul* himselfe, *Philip. 4. 11. &c.* and *1 Cor. 11. 25. 26. 27.* Therefore saith *Paul*, *I haue learned* (not onely by inward reuelation, and outward words, but chiefly, by long vse, and liuely experience) *in what estate so euer I am, therewith to be content.*

5. Meanes.

Fiftly. Consider seriously of thine owne vnworthinesse, how thou deseruest not the least drop of Gods mercy; not to breath in the common ayre: If thou hast plenty, it is Gods vnspeakeable mercy towards thee; if thou hast little, it is more then thou art worthy of; if thou hast nothing, it is but according to thy deserts; therefore acknowledge with *Jacob*, *that thou art lesse then the least of Gods mercies*; and this will humble thee, and make thee to be contented with any estate, be it better or worse.

6. Meanes.

Sixtly. Let thy conuersation be in heaven; and rest

rest in assured hope to dwell in heauen, and vpon a sound ground; beleue from the bottome of thy heart that God will giue thee heauen, and this will make thee content: *Abraham was content to dwell in tents, because he looked for heauen, Heb. 11.9.10.*

## 7. Meanes.

Seauenthly. Remember that all the earth is Gods; hee setteth vp one, and putteth downe another; it is Gods doing to make thee eyther rich, or poore; and because it is Gods doing, rest content; assuring thy selfe, that though thy estate be neuer so meane, it is best for thee, because the wise God seeth it to be best.

Lastly. Labour for a true and full perswasion of thy adoption in Christ Iesus; beleueing that God is thy God, and thy heavenly Father, and that thou art his Sonne by adoption and Grace; and hereupon assure thy selfe that nothing fitting for thee can be wanting. *For thy heavenly Father knoweth that thou hast need of such and such things; hee knoweth thy wants before thou askest, and no doubt hee is both able and willing to make a gracious supply, Math. 6. at large.* In a word, there remember the arguments of our blessed Sauour to mooue vs to contentation. First, *God knoweth all our wants, v. 8. and 32.* Secondly, *our life is better than meate, and our body than rayment; therefore take no thought, &c.* that is, immoderate care, v. 25. Thirdly, *God prouides for the foules of the aire, and wee are much better than they, v. 26.* Fourthly, *all our carking and plodding cares can doe vs no good; for, which of you by taking thought can adde one cubit vnto his stature?*

stature? v. 27. Fifthly. Consider how gloriously God arayeth and cloatheth the lillies and grasse of the field, which toyle not, nor spinne not, shall hee not much more clothe you, O ye of little faith? vers. 30. Therefore take no thought what ye shall eat or drinke, or wherewith to be clothed: But seeke the kingdome of God and his righteousness, first, primo & maxime, first and most, and all these things shall be added vnto you, Math. 6. 31. 33. And thus much of the meanes to attaine to Contentation.

Obiection.

But there are many, as Husbandmen and others, and Students, that vse the lawfull meanes, and relye vpon God for a blessing, and yet liue in great want and paueritie, and God doth not blesse them.

Answer.

I answer two waies. First, God seeth their mean estate to be best for them, or else hee would giue them more, and all shall in the end turne to their good, euen to the best, to them that loue God, Rom. 8.

Secondly. Though they vse the lawfull meanes, and relie vpon God, and God blessing them not, as it is expected; the fault is not in God, but in themselves; in regard of some sinne wherein they liue: for though men may vse the lawfull meanes, yet if they liue in any one sinne, that will hinder Gods blessing. Your iniquities haue turned away these things, and your finnes haue with-holden good things from you, Ier. 5. 25. and Esay 59. 2. 3.

Reasons

*Reasons dissuading from Couetousnesse.*



**C**ouetousnesse, though in it selfe a most vile and horrible sinne, as I will set it forth in it liuely colours, it is so little respected now-addaies, that the worst it heareth of vs, is this; such a man is a thrifty fellow, a great husband, and he is a very honest man, but that he is somewhat hard, hee is a close wary fellow, and such like tearmes, scarce sauouring of a small dislike; and so it comes to passe, that so many practise it, because they are wilfully blinde, and will not see into it, what an odious and monstrous sinne it is, as appeareth by these *Reasons*, taken out of Gods word it selfe, the more to conuince men of this sinne, and to rouze them out of the dead sleepe of it. Obserue them diligently.

*1 Reason.*

First, Obserue diligently, that place in *Timothie*, as a generall Reason to moue all from the practise of this sinne; *For the loue of money, is the roote of all euill; which while some haue coueted after, haue erred from the faith, &c.* 1 Tim. 6. 10. Heere are two arguments; 1. In generall, it is the roote of all euill. 2. In speciall, it causeth men to erre from the Faith. Lo heere in a word, the grieuoufnesse of this sinne.

*2. Reason.*

Secondly. No Couetous man can serue God in any one part of his worship; as, he cannot beare the Word; his worldly cares are thornes which choak that seede, *Math.* 13. 22. he cannot pray aright, to haue

haue his desires granted, *Psalm. 66. 18.* hee cannot partake of the Sacrament, and so of all the rest, *for the couetous man is an idolater, Ephes. 5. 5.* his mony is his god, and therefore hee cannot serue God and *Mammon, Math. 6. 24.* He may haue a shew & forme of godlinesse, but hee cannot haue true godlinesse, which is greatest gaine. For they suppose, *that gaine is godlinesse, whereas godlinesse with contentment is great gaine, 1 Tim. 6. 3. 6.* The Couetous then are farre from godlinesse.

### 3. Reason.

Thirdly. The Couetous man is most odious and hatefull, both before God and man: odious vnto God, for God abhors them; odious vnto all good men, who neuer speake well of the Couetous: therefore it is noted as a property of the wicked, to blesse the Couetous, and to speake well of them. *For the wicked speaketh good of the Couetous, whom God abhorreth, Psalm. 10. 3.*

### 4. Reason.

Fourthly. Couetousnesse is so vile a sinne, that God would not haue his Saints on earth once to name it, for it becometh them not; and surely the more loathsome it is vnto God, the more ought all men to detest it: *Let not Couetousnesse be once named amongst you, as it becometh Saints, Ephesians 5. 3.*

### 5. Reason.

Fifthly. It causeth men to forget God, and so to runne into all manner of sinne, of which, forgetfulness of God is a maine cause: *Thou hast taken vsu-rie and increase, and thou hast greedily gained of thy neighbours*



neighbours by extortion, and hast forgotten me, saith the Lord God, Ezek. 22. 12.

6. Reason.

Sixtly. Couetousnesse is a cruell, deuouring, and murthering sinne; as Salomon saith, *The tender mercies of the cruell are wicked*, Pro. 12. 10. Couetous men oppresse the poore, and make a prey of them. Their eyes and their heart is for their Couetousnes, and for to shed innocent blood, for oppression and for violence, as it was the sinne of Shailum, Ierem. 22. 17. Hee sitteth (speaking of the proud couetous man) in the lurking places of the villages, in the secret places doth hee murther the innocent; his eyes are priuily set against the poore, he lieth in wait to catch the poore, he doth vanish or catch the poor, when he draweth him into his nes, Ps. 10. 8. 9. This appears most fearefully by the damnable vsury of this age. Thus *Iudas* for 30. silver peeeces wil betray Christ; & *Achab* wil murther *Naboth* for his vineyard. *From whence come wars and fightings among you? come they not from hence, euen of your lusts, that war in your members?* Iam. 4. 1. Read Iam. 2. 6. 7.

7. Reason.

Seauenthly. For the most part they come to fearefull ends; *Iudas* hanged himselfe; *Ahab* neuer enioyed his vineyard; *Ananias* and *Saphira* lost their liues, by coueting to keepe part of the possession; *Achan* coueting the wedge of gold, and the Babilonish garment, lost his life, of whom we read, *Math. 27 Ioshua 7. Acts 5. and 1 Kings 21.* And thus through Couetousnesse was *Balaam* led with violence to curse Gods people, *Numb. 22.* and therefore lost his reward, and his life too, being

slaine with the Midianites, *Numbers* 31. 8.

8. Reason.

Eightly. Couetousnes is expressly forbidden in the Morall Law, and so every couetous man transgresseth against the whole Law; for God saith, *Thou shalt not Couer*; and S. James saith, *He that offendeth in one, is guilty of all, Iam. 2. 10.* The Couetous man is an Idolator, *Ephes. 5. 5.* and so sinneth against the first and second commandement. *Hee is a blasphemer, Iam. 2. 7.* and so sinneth against the third: *Hee is a contemner of the word, and an unprofitable bearer, Math. 13. 22. Mark. 4. 18.* and seruing Mammon, cannot serue God, *Math. 6. 24.* and so sinneth against the fourth commandement. He seareth not God, nor reuerenceth man, scorneth superiours, oppresseth inferiours, so sinneth against the fifth. He murdereth the innocent, and cruelly oppresseth the poore, widdow, and fatherlesse, so sinneth against the sixth. Through Couetousnesse, vniust, and vnequall marriages are made, and little loue when they are married; and he that is greedy of gain troubleth his owne house, *Pra. 13. 27.* and so sinneth against the seauenth. Hee defraudeth others, and by violence and wrong, taketh and keepeth others right, & so sinneth against the eighth. He will beare false witnes, and maintaine false witnesses, swearing and forswearing himselfe for a little gaine, and so sinneth against the ninth: And it is expressly forbidden in the tenth. And thus he transgresseth the whole Law.

9. Reason.

Ninthly. Couetous men are worse then brut beasts,

beasts; for they will content themselves with measure, and if they haue more than will satisfie them, they leaue it; but the couetous are insatiable, they neuer are content; they know no measure, and the more they haue, the more they couet. *Hell and destruction are neuer full, so the eyes of a conuolous man, are neuer satisfied, Pro. 27.20.*

## 10. Reason.

Tenthly. The Couetous are cursed of God, and prouoke him to send his temporal iudgements vpon them, as pouerty and want, with the losse many times both of life & liuings; *An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed, as Pro. 10.21. He that maketh haste to be rich, shall not be innocent, Pro. 13.20. He that hasteth to be rich, hath an euill eye, and considereth not that pouerty shall come vpon him, ver. 22. Hee that oppresseth the poore to increase his riches, shall surely come to want, Pro. 22.16. Wealth gotten by vanity shall bee diminished; and the belly of the wicked shall want, Pro. 13.11.25.*

## 11. Reason.

Eleuenthly. The Couetous are a cursed people; cursed both of God and man. Cursed of God; *Woe vnto them that ioyne house to house, that lay field to field, till there be no place for the poore, that they may be placed alone in the midst of the earth, Esay 5.8. Woe to them that couet fields, and take them by violence, and houses, and take them away; so they oppresse a man and his house, euen a man and his heritage, Micah. 2.2. Woe vnto him that coueteth an euill couetousnesse to his house, that hee may set his nest on high, that hee may*

to be deliuered from the power of euill, Hab. 2. 9. Woe to him that buildeth a Towne with blood, and stablishes a Citie by iniquity, vers. 12. Woe to the oppressing Citie, Zeph. 3. 1. Woe vnto him that buildeth his house by vnrightheousnesse, and his chambers by wrong; that vseth his neighbours seruice without wages, and giueth him not for his worke, Jerem. 22. 13. Againe, they are curst of men, He that giueth vnto the poore shall not lacke; but hee that hideth his eyes, shall haue many a curse, Pro 28. 27. He that withholdeth corne, the people shall curse him, Pro. 11. 26.

## 12. Reason.

Twelfthly. The Couetous shall be excluded, and shut out of heauen, and damned in hell; No couetous man shall inherite the kingdome of God, 1 Cor. 6. 10. The vnjust and biting vsurer, shall not enter into Gods Tabernacle, Psalme 15. He that oppresseth the poore, spoyleth by violence, giueth sorth vpon vsury, & taketh any increase, he that hath done these abominations, he shall not saue his soule aline, but shall surely dye, his blood shall be vpon him, reade Ezek. 18. 5. to 18. and marke it well; and Christ shall denounce that fearefull sentence against the couetous, Goe ye curst into euerslasting fire, prepared for the Diuell and his Angels, for ye gaue me no meate, drinke, nor cloathing, in as much as ye did it not to my poore children, Mat. 25. 41. to the end: And therefore Christ was bold to say, It is easier for a Camell to goe through the eye of a needle, then for a couetous rich man, trusting in his riches, to enter into the kingdome of heauen, Mar. 10. 23. 24. 25. Goe to now, ye rich men, weepe and howle, for the miseries that shall come vpon you; your riches are

are corrupted, and your garments moth-eaten; your gold and siluer is cankered, and the rust of them, shall be a witnesse against you, and shall eat your flesh as it were fire; ye haue heaped treasure together, for the last daies; Behold, the hire of the labourers, which haue reaped downe your fields, which is of you kept backe by fraud, cryeth; and the cryes of them which haue reaped, are entered into the eares of the Lord of Sabaoth: Ye haue liued in pleasure on the earth, and beene wanton; ye haue nourished your hearts as in a day of slaughter; ye haue condemned, and killed the iust, and he doth not resist you, *Iam. 5. 1. to 8.* Where we may see, that Couetousnesse is a most grieuous, cruell, oppressing, vnclane, crying, and murdering sinne; one of the finnes of *Sodome*, *Ezek. 16. 50.* Such a sinne, for which God will neuer heare their prayers, to grant them his mercy in this life, or saluation in the world to come. *He that stoppeth his eare at the cry of the poore, shall cry himselfe, and not be heard, Pro. 21. 13.*



A Christian Admonition to all, to take  
*heed of Couetousnesse, and to  
 be content.*



Onsidering (dearely beloued) the  
 horriblenesse of this crying and  
 murthering sinne: I doe here admo-  
 nish all men, as they euer looke to  
 be saued, to take vp the counsell of  
 our blessed Saniour; *Take heed, and beware of co-  
 uetousnesse; for a mans life consisteth not in the abun-  
 dance of things which he possesseth, Luke 12. 15. Let  
 your conuersation be without couetousnesse, and be con-  
 tent with those things which ye haue, for God hath said,  
 I will neuer faile thee, nor forsake thee, Heb. 13. 5. Ha-  
 uing foode, and raiment, let vs be therewith content; for  
 they that will be rich, fall into temptation and snares,  
 and into many foolish and hurtfull lusts, which drowne  
 men in destruction and perdition, 1 Tim. 6. 8 9. Trust  
 not in uncertaine riches, but in the liuing God, which  
 giveth vs richly all things to enioy, &c. verse 17. 18.  
 Labour not to be rich, cease from thine owne wisdomes;  
 Wilt thou set thine eyes upon that which is not? for riches  
 certainly make themselues wings, they flye away as an  
 Eagle toward beauen, Pro. 23. 4. 5. He that by vsury  
 and*



and vninst gaine increaseth his substance, he shall gather  
is for him that will pittie the poore, Pro. 28. 8. He that  
loneth siluer, shall not be satisfied with siluer, nor he that  
loneth abundance, with increase; This is also vanity.  
Reade on notably, Eccles. 5. 10. to 18. Loe there,  
the vncertainty, vanity, and hurt of riches. Riches  
are not for euer, Pro. 27. 24. Riches profit not in the day  
of wrath, Pro. 11. 4. Remember the sayings of Salo-  
mon, He that hath mercy on the poore, happy is he, Pro.  
14. 21. He that oppresseth the poore, reproacheth his  
maker; but he that honoureth God, hath mercy on the  
poore, verse 31. Better is a little with righteousness,  
then great reuenues without right, Pro. 16. 8. He that  
hateth couetousnesse, shall prolong his dayes, Pro. 28. 16.  
Riches make men deny their God, Pro. 30. 9. Riches make  
men forget God, Deut. 8. 10. to 14. Remember  
what the Apostle Iohn saith; Loue not the world, nor  
the things of the world; If any man loue the world, the  
loue of the father is not in him, 1 Iohn 2. 15. Who so hath  
this worlds good, and seeth his brother hath neede, and  
shuteth vp his bowels of compassion from him, how  
dwelleth the loue of God in him, 1 Iohn 3. 17. Remem-  
ber, that the liberall soule shall be made fat, and he that  
watereth, shall be watered also himselfe, Prou. 11. 25.  
The Lord filleth the hungry with good things, and the  
rich sends empty away, Luke 1. 53. The Lord abhorreth  
the couetous, Psal. 10. 3. and the curse of the Lord is in  
their house, Prou. 3. 33. Wouldst thou then haue  
riches? then giue vnto the poore; for, he that giu-  
eth vnto the poore, shall not lacke, Pro. 28. 27. Woul-  
dest thou haue riches? then humble thy selfe, and  
feare the Lord; for, by humility, and the feare of the



*Lord, are riches, honour, and life, Pro. 22. 4. Wouldest thou haue riches? Delight thy selfe in the Lord, and he shall giue thee thy hearts desire, Psal. 37. 4. Wouldest thou haue riches? Then put thy trust in God, and relye vpon his prouidence in the moderate vse of lawfull meanes: For it is Gods blessing that maketh rich, Pro. 10. 22. It is not thy might, nor the power of thy hand, that can get thee wealth, but remember the Lord thy God, it is hee that giueth thee power to get wealth, Dent. 8. 17. 18. First therefore seeke the kingdome of God, and his righteousness, and all these worldly things shall be added vnto thee, Mat. 6. 33. Wherefore, lay up treasures for your selues in heauen, not in earth, Mat. 6. 19. Seeke those things which are aboue, not the things on earth, Col. 3. 2. And seeing God hath made such gracious promises, beleene in the Lord and you shall be established; beleene his Promise, and yee shall prosper, 2 Chron. 20. 20.*

Beware, take heede of Couetousnesse,  
and strine for Contentation.  
God doth abhorre the Couetous,  
and iudge them to damnation.

Against



Against the Sinne of Swearing,  
and first a description of the Sinne  
it selfe, and the causes  
thereof.

**T**H E fift Sinne, no lesse raigning  
and common then the former,  
is the vsuall and customarie  
Swearing of this age, that is  
growne now to such an height,  
and habituall practise, that ma-  
ny cannot speake a word with-  
out an oath; yea, he is accounted the onely man  
that can sweare it out best; heaping oath vpon  
oath, tearing Gods name in peeces, swearing vn-  
necessarily, and so vnlawfully, and making no con-  
science of an oath, vnlesse it be to striue and inuent,  
who shall be the greatest in coyning & framing new  
oathes; & (as the wicked call them) who shal rap out  
the finest, most, & greatest oaths; esteeming it no sin  
to sweare, & basenesse of minde, if they vse to sweare  
an old oath, making but a sport to inuent and pra-  
ctise, or deuise some new strange oath, to grace (as  
they thinke) their ordinary talke. Which Sin, as it is  
most common and fearefull; so it deserues no lesse  
punishment then the former; and a most fearefull  
account

account haue swearers to make at the dreadfull day of iudgement? which though now they will not beleue, yet then they shall finde and feele most true, to their endlesse and euerlasting woe; as, from the word of God, I will proue vnto them. Vnto this I adde periurie, forswearing, curling, banning, blaspheming the name of God, and taking it in vaine, rash and vnlawfull vowes, and the like, by all which, men doe nothing else but treasure vp for themselves, wrath against the day of wrath.

Here obserue; that I speake not against all kinde of swearing, neither doe I condemne euery oath; nay, I neither can, nor dare; for then I must needes goe against the expresse word of God, which commandeth to sweare by the name of God. *Thou shalt sweare by Gods name, Deut. 10. 20.* Which confuteth the erronious opinion of the Anabaptists, who hold it altogether vnlawfull to take an oath. And in many places, it is commanded to sweate. *He that sweareth, shall sweare by the God of truth, Esay 65. 16. Thou shalt sweare the Lord liueth, &c. Jer. 4. 2.* Here then I affirme that it is very lawfull, expedient, and necessary, sometimes to sweare, and take an oath.

An oath is a calling of God to be a witnesse, and a iudge of that we speake, whether it be affirming of some present truth, or vowing and promising of the truth, or something to come.

Oaths are either lawfull, or vnlawfull: Lawfull, are either simple, or compound; Simple, is an attestation, as, God is my witnesse, God knowes I lie not: Compound, either of a wish, or an asseueration.

tion. Of a wish, either good, or euill; Good, as thus; Let God so helpe me as this is true: Euill, as thus; Let God so doe to me, and more also, if it be not true, which I performe to be true. Of an asseueration, as thus; As the Lord liueth, it is as true as I speake, as God is true. Sometimes the imprecation is not expressed; as *Abraham* said to the King of *Sodome*, *If I take any thing of thee*, Gen. 14. 23. as if he had said; Let God so deale with me, as I mende to take any thing of thee: and as God sware, *If they shall enter into my rest*, Heb. 3. as if God had said, Let me not be beleecued, if I suffer them to enter into my rest. Here note, that asseuerations, as verily, truly, indeede, in good sooth, and the like, are no oathes. In an oath, we call God to be witnessse, but in these, we pawne our owne credits; and bring our owne testimony to warrant.

Lawfull oathes, are either assertory, or promissory. Assertory, wherein some truth is auouched, and concerne things present. Promissory; wherein we promise something to God, and concerne things to come. Thus it is lawfull sometimes to sweare, these Cautions obserued. 1. If the thing we sweare to, be lawfull. 2. In case of necessity, for an oath is a good thing vpon necessity. 3. If wee sweare onely by the name of God. 4. If we sweare in the right manner. 1. In truth. 2. In iudgement. 3. In righteousnesse, *Jer. 4. 2.* And lastly. If we sweare to the right end; and to those things which are in our power to performe. The end is. 1. Gods glory. 2. The good of man. But here, though I could haue handled all these points at large, and not vnprofitable;

tably; yet I cease to speake further of lawfull oathes; because I write against the sinne of vnlawfull oathes; which we shall the better conceiue, and more rightly vnderstand, by that which hath beene spoken of a lawfull oath.

As we are commanded to sweare lawfully, the former Cautions obserued: So we are forbidden to sweare vnlawfully, the former Cautions neglected. *Sweare not at all, Mat. 5.34. Iam. 5.12.* that is, sweare not vnlawfully, falsely, vnadvisedly, and superfluously, and in your ordinary talke.

II.  
Vnlawfull oathes appeare diuers waies, and men sinne diuersly in swearing. First; when we sweare to anouch, promise, and performe any thing vnlawfull; as *Herod* in beheading *John Baptist* for his oathes sake; *Iepth* in killing his daughter, vowed most rashly, both these sinned most grievously in performing, they had not sinned in breaking these oathes; if we sweare to an vnlawfull thing, we are not to keepe it, for an oath must not be the bond of iniquity; This vnlawfulness is, when men sweare to leaue something vndone which God commands; or doe something which God forbids, as *Saul* sware to the Witch, that she should haue no harme for her Witch-craft, which is an horrible sinne, expressly forbidden in Gods Word: some sweare neuer to lend money to any in need, offending against Charity: The Cleergy amongst the Papists sweare neuer to marry, whereas God commands all men, not hauing the gift of continency, to marry.

Secondly,

2.

Secondly. Men sinne in swearing vnnecessarily, and in their ordinary talke, as a number doe, thinking to grace their speech, whereas they vtterlie disgrace themselues; for this must be held for a certaine truth, that an oath is a good thing vpon necessity, not otherwise; as a Potion to a sicke man, and warre in time of neede. This necessity will appeare, 1. If a lawfull Magistrate impose an oath vpon vs, to testifie a truth; so a priuate oath is necessary, when the party will not beleue a necessary truth without an oath: 2. In regard of the thing which cannot be knowne without an oath, then oathes are meanes to cleare the truth, ordained of God to supply the defect of other testimonies and proofes: 3. In regard of the end, when a necessary truth is to be performed by an oath, we are bound by the necessity of the end, to sweare; but if there be no necessary, it is an horrible sinne to sweare as the common swearers vse to doe, hauing no occasion in the world to sweare.

3.

Thirdly. It is vnlawfull to sweare by any thing besides God; the name of a creature may be inferred, the attestation referred vnto God; if to the Creature we sinne, as thus: As thy soule liueth O King, I so desire to liue as this is true: heerein wee binde the creature as a pledge of our oath, the attestation is to the Lord. *Men forsake the Lord by swearing by any thing which is not God, Jer. 5. 7. Therefore to sweare by Idols is condemned, Cause not to sweare by them, Iosb. 23. 7. Sweare not all, neyther by heauen*



heauen, nor by the earth, nor thy head, &c. *Math. 5. 34. 35. 36.* Where our Sauour meeteth with the corruption of the Scribes and Pharises, who thought they did not sinne in swearing, so they did not sweare by the name of God. And againe, hee that sweareth, sweareth by the greater, and therefore it is not lawfull to sweare by inferiour creatures, as our common swearers doe in their ordinary talke: Neyther may we swear by God himselfe, but vpon good occasion, in case of necessity, & in matters of weight, as the common swearer sweares by God at euery word.

4.

Fourthly. A thing may appeare vnlawfull eyther at the beginning, at the taking of an oath, or afterward: if at the beginning, wee sinne with an high hand against God, if we sweare, wee offer contumely vnto God; for wee not onely call God to be a witnesse and iudge, but a surety and pledge to performe that which we sweare: if afterward it appeares vnlawfull, though not at first, we must not performe such an oath but breake it, which *Herod* and *Iephthah* might and should haue done, and not kept: as *Dauid* threatned and sware to kill *Nabab*, he brake his oath, and resolued to proceed no further. Vengeance belongs to God, priuate reuenge is vnlawfull.

5.

Fifthly. Men offend in swearing, when they sweare not in the right manner. First, if they sweare not in truth; *Thou shalt sweare the Lord lieth in truth, in iudgement, in righteousness*, *Ier. 4. 2.* In truth, first the matter of an oath must be truth, that wee may

may



may say with Paul, *I speake the truth in Christ, I lye not, my conscience bearing me witnesse in the holy Ghost,* Rom. 9.1. and secondly that we sweare truly, that our words agree with our minde, and our minde with the thing it selfe. Contrariwise, men sinne grieuouſly, when the matter is false, and he sweares fałſly, and with a minde to deceiue. In these daies men make no conscience of voluntary forswearing of themselves both in publique and priuate.

Secondly. Men offend in the manner, if they sweare not in iudgement. To swear in iudgement, is to swear reuerently, and holily, and aduisedly, with great caution and warines, and so to vse Gods name in an oath, as it becommeth it to be vsed. Now Gods name is most holy and reuerent; men offend herein in swearing rashly, vnaduisedly, irreuerently, & vnholily; as a number can pray daily, *hallowed be thy name*, and yet haue no care to sanctifie Gods name; but most irreuerently they daily take Gods name in vaine, turning the sanctuary of verity, into the common house of vanity, by vnholly swearing.

Thirdly. Men offend in the manner, if they sweare not in righteousness. Wee must sweare in righteousness, this hath place in a promissory oath; when wee sweare to performe something which we know to be lawfull, good, honest, profitable; otherwise men sinne in swearing, and that grieuouſly: for that which we sweare to performe must be agreeable to Gods Word, and haue warrant from thence; for, this must be held for a certaine truth, that an oath must not be the bond of iniquity:

iniquity: Men, vnder government, if they make a vow or promise, it doth not bind vnlesse they haue the consent of those vnder whom they are: So we are vnder Christ; we are not our owne, but his, who hath so dearly bought vs, 1 *Cor.* 6. Therefore we must not make any vow or promise without consent in his word; if wee doe, it is void and frustrate, it bindeth not; we haue made a solemne vow to God in our Baptisme, our faith then giuen to men, must not derogate from God: Againe our oaths must be concerning things possible, and in our power; for an oath bindeth not to impossibilities, and we must know that to be true which we affirme by assertory oath; perhaps it may be true in it selfe, yet not true to mee and thee, vndoubtedly.

## 6

Lastly. Men sinne grieuously in swearing, when they propound not the right end. The end is Gods glory, and the good of men: That oath which aimes not at both these ends is wicked and vnlawfull. An oath is glorious to God, if it be a lawfull oath; for a man taking a lawfull oath, hee rightly calleth on Gods name, and celebrateth not onely his omnipresence, omniscience, all-seeing knowledge, and the like, but his truth, iustice, and power. His truth; that hee is a defender of the truth: His iustice; that hee is a reuenger of the breakers of it: His power; that hee is able to execute his vengeance if they sweare falsely; Thus it is glorious to God, in regard that it is not onely a thing permitted, but inioyned by God, as a part of his

his seruice. Profitable to men; for, when matters are vnknowne to men, & no testimonies to cleare the truth, there would be no end of strife but by an oath; Therefore it is called, *the end of controuersies, Heb. 6. 16.* Thus the Iewes vsed to say, Giue glory to God; and thus we see how men offend in common swearing, neyther minding Gods glory, nor seeking the good of men. All these waies it is most wicked, and vnlawfull to sweare: vnlawfull, both in regard of him that imposeth an oath, or him that deposeth.

He that imposeth, sinneth many waies. 1. by imposing an oath without any necessity, as to call men to witnes a thing which may be proued without an oath. 2. when they impose an oath on men of no credit, who make no conscience of an oath. 3. when they impose it in trifling matters, and this may be a great fault in Magistrates, if they impose vpon every trifling occasion: Let such know, Gods name is to be vsed seriously, and in serious causes. 4. when he imposeth an oath tumultuously; that he who taketh the oath, scarce vnderstands the circumstance, or conceiues the conditions of the oath: The imposer is accessory to the false swearing. 5. In causing men to sweare to that which they neyther will, nor can perform, imposing rather for fashion, then true keeping of the oath: such imposition causeth forswearing; and as *Augustine* saith, is worse then a man-slayer, for he onely destroyes the body, but this imposing, so farre as in it lyeth, destroyeth both soule and body.

He that deposeth sinneth. 1. In not considering

the circumstances. 2. The Necessity. 3. The Conditions, and manner. 4. The end of an oath. 5. He perverts the Magistrate to wrong iudgement, as those that will not sticke to lend an oath, sonnes of *Belial*, without God: such were brought against *Stenen*. 6. Not regarding the performance of the oath, as a number called to a function, take an oath, but alas, how discharge they their office?

Again, vnlawfull oathes are of diuers sorts:

*Mixed and Idolatrous.*

*Ridiculous.*

*Pharisaicall.*

*Superstitious.*

*Blasphemous.*

*Vnnecessary and superfluous.*

1. *First. Mixed and Idolatrous*; by swearing, eyther by something without God, which is Idolatry, (for that we sweare by, we deifie,) or something with God; as by God and *Baal*, God and *Moleck*, by God and the world, and the like: and this is common among wicked swearers.

2. *Secondly. Ridiculous oathes*, derived from greater, which the parties are ashamed to vtter; as by *Lakin*, for by our Lady; gods bodikins, for by Gods body; by cocke, for by God; by the maskins, for by the Masse; Gods passion man, for by the passion of God, and the like: these are fearefull finnes, and if we must giue account for every idle word, much more for these ridiculous and idle oathes.

Thirdly.

3.  
Thirdly. *Pharisaicall oathes*, as to swear by the creatures, as the Manichees did; and as it is vsuall in these daies; as by this light, fire, bread, cheefe, beere, hand, or whatsoever is present, they will swear by it most fearefully, swearing by that which is not God; wherein they both dishonour God and themselves: God, in giuing that to the creature which belongs to the Creator; ascribing to the creatures, omniscience, omnipresence, and the like: Themselves, in making those creatures greater then themselves; for when we swear, we swear by the greater, *Heb. 6.*

4.  
Fourthly. *Superstitious oathes*; as by *Mary*, by the Masse, by the Roode, and by the Saints, and the like: Such swearers iustifie the deedes of the Papists, and deifie that they swear by: Some say; they scorne Popery, and for the Masse they haue sworne it out of the Country; such men bring it in againe, and substitute the Masse in the roome of God, by their superstitious oathes: The Papists swear by the Saints, because they teach they are to be worshipped, they swear by the Masse, because they teach the body of Christ is in it. If wee swear as they doe, what doe we but iustifie their deedes and opinions? Wee ought to be of *Dauids* minde, not to take the name of Idols into our mouthes, *Psal. 16. 4.* *This was the sinne of Samaria, to swear by their Idols, as the Papists doe at this day, Amos 8. 14.*

5.  
Fifthly.

5.

Fiftly. Blasphemous oathes, rending Christ in pieces, and pulling him asunder; swearing by Gods soule, body, heart, wounds, &c. labouring with the Apostates, to crucifie Christ afresh againe: Herein, besides contumely vnto Christ, they substitute the parts of Christ in the roome of God.

6.

Lastly. All vnneccessary, idle, and superfluous oathes; when no occasion is offered, no necessity, swearing commonly at euery word, as some cannot speake a sentence without an oath, and thara fearefull one: Well, the Apostle *James* speaking of vnlawfull and vnneccessary oathes, saith: *About all things sweare not, lest ye fall into condemnation.* 1. *Jam.* 5. 12. noting this, that such as sweare vnlawfully, and vse oathes vnneccessarily, are such as fall into condemnation. And thus much of the description of this sinne of false and common swearing.

Obiection.

*But Ioseph when his brethren came vnto him, knew them, but they knew not him, he behaued himselfe as an Egyptian, and swore by the life of Pharaoh; Therefore we may sweare by the creatures.*

Answer.

I answer: That is no president for vs; he did it in simulation: Againe that oath is to be interpreted charitably, to expound it in the better part, if it may receiue a good sense; *As Pharaoh liueth*, that is, So let *Pharaoh* liue, as I take you to be such men.

1. Excuse.

I haue gotten a custome to my selfe to sweare, I cannot

cannot leaue it; therefore I am to be borne with-  
all. *Ans.* Thou accuseth thy selfe, not excuse;  
how camest thou by thy custome? not by once or  
twise, but by often swearing & offending, by often  
laying thy selfe open to the condemnation of God.

2. *Excuse.*

Although I sweare, I thinke no ill, I meane no  
harme to any man, I sweare before I thinke of  
it. *Answer.* It bewrayeth a wicked and vnrege-  
nerate heart, for, *of the abundance of the heart, the  
mouth speaketh.*

3. *Excuse.*

It is a common custome of the most to sweare,  
and many great persons, none abstaine but the  
preciser sort. *Ans.* Would to God thou wert in  
that precise number; Thou must not follow a mul-  
titude to doe euill; the broad way leades to destru-  
ction.

4. *Excuse.*


Though I sweare, my oathes are but light, as by  
my faith and troth. *Ans.* Thou must sweare onely  
by the name of God, & this vpon good occasion, in  
case of necessity, and in weighty matters; of these  
indirect oathes, the dishonour redounds to God,  
though hee be not named: our faith and troth is  
bound to God, they may not be gaged, and paw-  
ned vpon euery light occasion: Hee that sweares  
by Heauen, sweares by him that ruleth therein;  
Againe, hee that pawnes his faith and troth so of-  
ten, many times forfeits them, as the pitcher goes  
not so often to the well, but at last it comes broken  
home.



*5. Excuse.*  
 I should not be credited, if I should not sweare.  
*Answ.* To sweare commonly, is the high way to  
 looke thy credit: It is not the oath that credits the  
 man, but the man the oath.

Many like excuses will many pretend for the  
 maintaining of this horrible sinne, but I wish  
 them, as they looke to be saved, to looke a-  
 bout them, and resolute speedily to leaue swearing,  
 and to take vp our Saviours counsell, *not to sweare  
 at all*, remembring what he saith: *I haue come vnto  
 you, and spoken vnto you; therefore now there is no ex-  
 cuse for this or any other sinne, Iohn 15.22.*

*Causes of common and vnlawfull  
 Swearing.*

**I.**  *Ist.* An vnregenerate and vn sanctified  
 heart; which is the roote from whence  
 spring these vile branches; and the foun-  
 taine, from whence issue these polluted  
 streames of wicked and fearefull oathes: *An euill  
 man out of the euill treasure of his heart, bringeth  
 forth euill things, both words and workes: For,  
 of the abundance of the heart, the mouth speaketh; and  
 a man being euill in heart, cannot speake good  
 things, Mat. 12.34.*

**2.** Secondly, Vnaduised, rash, and vniust anger;  
 from whence proceede, not onely horrible oathes,  
 but

but also rash vowes, fearefull cursing, and banning. Men in their rage are powred forth vnto these sins, as it is most lamentable, and fearefull to heare, euen betweene many husbands and-wives, men cursing their wiues and children, in such sort, that it is a wonder the wrath of God falls not vpon the house they dwell in; I pray God men and women may looke to this.

3. Thirdly. Bad company, who accustome themselves to swearing; wherby it comes oft to passe, that those, who otherwise haue bene well brought vp, comming to dwell among swearers, are presently infected, and many times get such an habit of it, as is hardly left againe; and this we may note in little children, who playing amongst those who vse to sweare much, are presently corrupted, and fall to swearing. This is a truth obserued by experience, that children and seruants, who haue such swearing Parents and Masters; become common swearers.

4. Fourthly. The proud, vaine-glorious affecting of elegancie, and finenesse in speech, is a great occasion, that makes men so commonly to bumbast their speech with oathes; thinking forsooth, that it is a great grace vnto them to rap out an oath at euery sentence; whereas they vtterly loose their credit both with God; and the better sort of men, that is to say, the godly, and vpriight Christians.

5. Fifthly. The Diuell is a maine cause of Swearing;

he is the author of all euill, therefore of this; and he it is, that taketh aduantage, to stirre vp men to impatiencie, and anger, and so to prouoke men vnto swearing.

Sixtly. Drunkennesse, is a great occasion of swearing; for we seldome see a drunkard, but is a great swearer; yea, many times we may note it, that those who otherwise refraine in good sort from swearing, of whom a man shall scarce heare an oath, yet being ouertaken by drunkennesse, can sweare as bad as any.

Lastly. In a word: Custome in sinne; want of spirituall watchfulnesse, neglect of prayer, the not acknowledging this to be a sinne so great as it is; the not considering what dishonour redounds to God by oathes, the want of consideration of Gods iudgements due to this sinne, and the account they must make for it: All these are causes why men sweare so commonly.

*Remedies against common, and vnlaw-  
full Swearing.*

**I**O'leane all without excuse, least any should pleade ignorance, I haue here set downe the speciall Remedies against this sinne, which being rightly applyed, I dare warrant from the word of God, that swearing will cease; but to know them, and not apply them, is altogether in vaine.

*1. Remedy.*

*1. Remedy.*

First. Watch ouer thy heart, and labour to purifie it; endeauour for the grace of sanctification and regeneration, and be renewed in the spirit; often calling to God by prayer to make thee a cleane heart, and to renew a right spirit within thee: for, if thy heart be thus purged and cleansed, and made a good heart, thou shalt not sweare so as thou hast. For, a good man, out of the good treasure of his heart, bringeth forth good things, *Matth. 12. 35.* *Keep therefore thy heart with all diligence, Pro. 4. 23.*

*2. Remedy.*

Secondly. Take heede of impatiencie: Be angry, but sinne not, *Ephes. 4. 26.* Angry vpon iust occasion, and for iust causes, but let not thine anger cause thee to sinne: So moderate the heare of thy affections, that it breake not forth to any euill word, or worke, but be soone pacified, and quickly appeased.

*3. Remedy.*

Thirdly. Auidie pride and vaine-glory in thy speech: Pride makes a man, that he cares neither for God nor man, *Psalm 104.* and caring for neither, runnes headlong into all manner of sinne: Againe, by pride comes contention; *Prou. 13. 10.* by meanes whereof man is stirred vp to wrath, and so to swearing.

*1. Remedy.*

Fourthly. Obserue to liue honestly and vprightly, so thou shalt not neede to sweare: an honest man will be beleued more on his word, then another

another with an oath; the honest mans oath is needelesse, the dishonest mans frivulous and bootlesse.

*5. Remedy.*  
Fifthly. Watchouer thy tongue, curbe it with bit and bridle; remembering that it is an unruly euilly full of deadly poyson, *Iam. 3. 8.* We must purpose with *Dauid*, *to looke to our wayes, that we offend not with our tongue; & to bridle our mouthes.* *Pf. 39. 1.*

*6. Remedy.*  
Sixthly. Use diligent prayer vnto God, crauing his assistance to inable thee to leaue this sin, which of thy selfe, thou art neuer able to performe; and remember alwayes, that an oath is good onely vpon necessitie: Therefore pray earnestly vnto God, to keepe thee from common swearing: and when thou must take a lawfull oath, pray to God to direct thee to swaie aright.

*7. Remedy.*  
Seauenthly. Take heede to liue among the godly, and sober Christians; for thou canst not touch pitch, but be defiled: so thou canst hardly liue among swearers; but be corrupted: and take heede of excess in meate and drinke; for by these extreames, *thy mouth will utter peruerse things.* *Prou. 23. 33.* and labour continually to watch against the diuels temptations. See further of these in the *Reasons.*

Reade, *Psal. 16.*

4. 5.

*Meanes*

Meanes to attaine to the contrarie vertue;  
namely, a ciuill, simple, and vpright  
communication.

1. Meanes.

**F**irst. Remember the saying of our Sauour  
Christ; *Let your communication be Yea, yea;  
Nay, nay; for what so euer is more then these,  
commeth of euill: Mat. 5. 37.* that is; Let sincerity,  
ciuility, simplicity, truth, and vprightnesse, be in  
your speech, and these will keepe you from com-  
mon and vnlawfull swearing: for, what soeuer is  
redundant more then these, cometh of euill; ei-  
ther it comes from the diuell, that euill one, *Mat. 13.  
19.* or from an euill heart and conscience, which  
can send forth no good words; or from the incre-  
dulity of him to whom he sweares, that will not  
beleene without an oath; or from the lightnesse  
of him who sweareth, that cannot be beleued with-  
out an oath.

2. Meanes.

Secondly. Remember, that God loueth truth in  
the inward parts; as, *Psal. 51. 6.* and every false oath  
he vterly abhorreth: we therefore herein should  
be of *Dauids* minde, to hate falsehood and abhorre it,  
*Psa. 119. 163.* Remembring, that the deceitfull tongue  
brings no good, is nothing availeth vs, but is as the  
sharpe arrowes of a mighty man, and as the hot coales,  
*Ere. Psal. 120. 3. 4.* meaning that a deceitfull tongue  
is a most vile wicked thing, destroying a man both  
in soule and body, so farre as in it lyeth.

3. Meanes.

## 3. Meanes.

Thirdly. Pray often with David; *Let simplicity, and truth, alwaies preserve me, Psal. 25. 21. Set a watch O Lord, before my mouth, and keepe thou the doore of my lips, & let not my heart be inclined to any euill thing, &c. Psal. 141. 3. 4. Let the words of my mouth, and the meditations of my heart, be alwaies acceptable in thy sight, O Lord, my strength and my redeemer, Psal. 119. 14.*

## 4. Meanes.

Fourthly. Remember seriously, that there is not a word proceedes from thy mouth, but the Lord takes notice of it, and obserues it; *There is not a word in thy tongue, but thou, O Lord, knowest it altogether; as Psal. 139. 4. and this will make thee take vp the counsell of Salomon; Be not rash with thy mouth, nor let thy heart be hastie to utter any thing (much lesse oathes) before God, for God is in heauen, and thou on earth: therefore let thy words be few, Eccles. 5. 1.*

## 5. Meanes.

Fifthly. Embrace the counsell of the Apostle; *Let no corrupt communication proceede out of your mouthes, but that which is good, to the use of edifying, that it may minister grace vnto the hearers; And grieue not the holy spirit of God, &c. Ephes. 4. 29. 30. Be ruled by this word, frame thy words by this doctrine, remember thou grieuest the holy Ghost by wicked words, and vngodly oathes; and as the Apostle saith, *Euill communications corrupt good manners, 1 Cor. 15. 33.**

## 6. Meanes.

Sixtly. Remember what Saint James saith; *Let your*



*your yea be yea, and your nay, nay, least you fall into condemnation, Iam. 5. 12. where obserue, that if you lay aside simplicity and vprightnesse in your speech, you doe by oathes, and filthy communication, falsehood, and deceitfull words expose your selfe to the condemnation of God; and the more you sinne this way, the greater will be your condemnation; for by thy words thou shalt be condemned; as, Matth. 12. 37.*

7. *Meanes.*

Seauenthly. Breake off thy custome in swearing, by accustoming thy selfe to speake graciously: Exercise thy mouth this way, redeeming the time by double diligence; and remember by custome comes facility in swearing; by swearing, periury; by periury, blasphemy: Vse this exercise, to speake gracious words, not for a while, but alwayes, ordering thy words, according to Gods word: *Let thy speech be gracious alwaies, and poudred with salt, Colos 4. 6.* Reade, *Colos. 3. 8.*

8. *Meanes.*

Eightly. Labour for the spirituall wisdome, and keepe company with the wise, and godly ones, who loue to conferre and talke of good things: and by this meanes thou shalt be brought to be like vnto them, and with *Dauid, thy lips will talke of understanding, Psalme. The tongue of wise men is health, Pro. 12. 18. The lips of the righteous doe feede many, Pro. 10. 21. viz. by speaking truely and vp-rightly, edifying others, by exhortations, perswasions, admonitions, and good counsell: But the heart of the wicked, publisheth nothing but foolishnesse,* *Pro. 12. 23.*

*Pro. 12. 23. Therefore saith Salomon; He that walketh with the wise, shall be wise, Pro. 13. 20. But otherwise, he bids vs, Depart from the wicked man, when thou perceivest not in him the lippes of knowledge, Pro. 14. 7.*

9. *Meanes.*

Ninthly. In a word: Labour to become a good man, a new creature in Christ Iesus; by ceasing from sinne, and growing in grace: for, first thou must be a good man, before thou canst speake good things; as a tree must first be good, before it can bring forth good fruit: Therefore our Saviour Christ saith, *How can ye which are euill, speake good things? Mat. 12.* signifying, that if a man will speake good things, hee must first labour to be a good man, sanctified by God spirit, and regenerate to newnesse of life: And shew this thy goodnesse. 1. By reprouing sinne in others, as swearing, and the like. *A good man cannot forbear those that are euill, Reuel. 2. 2.* And secondly, by a godly and holy conuersation. *Is any man indued with knowledge? let him shew by good conuersation his workes, in meeknesse of wisdome, Iam. 3. 13.*

*Reasons to dissuade from this horrible sinne of common and unlawfull swearing.*



N these daies many men make no conscience of lending an oath, and forswearing themselves, euen for a matter of nothing, both in publique and private; The reason is, because they little regard how horrible

horrible and grieuous a sinne it is, to sweare so commonly, and so ordinarily, so vnneccessarily and falsly: The grieuousnesse of this sinne appears in these Reasons.

1. Reason.

First. In euery false oath, there is the horrible sinne of falshood, and lying; which are such sins as God doth threaten, that such as vse lying shall neuer enter into his kingdome: *All liers shall haue their part in that lake which burneth with fire and brimstone, which is the second death, Reuel. 21.8. Without the heavenly Ierusalem, shall be all those that loue or make lies, Reuel. 22.15.* And the common swearer is a common lier.

2. Reason.

Secondly. In euery false oath there is an high degree of deceit and fraud, which God will neuer suffer to goe unpunished; Men will sweare with a purpose to deceiue, and yet vnder a pretence of religion: *But the Lord will destroy the deceitfull and lying person, Psal. 5.6. And hee is the auenger of all such things as defraud, and the like, 1 Thess. 4. 6. God hateth euery false oath, Zach. 8.17.*

3. Reason.

Thirdly. In euery false oath, they take the name of God in vaine, which the Lord will neuer hold guiltlesse; yea, they take Gods name falsly, and sweare to a lye, polluting the name of God, *Leu. 19.12.* which is flatly forbidden by God himse lfe, that though we are in case of necessity, to sweare only by Gods name; yet wee must not sweare by the name of God falsly, nor defile his name, as *Leuit. 19.12.*

4. Reason.

## 4. Reason.

Fourthly. In euery false oath, they villanously abuse the sacred Maiesty of God, calling God to witnesse their lye; making him to become accessary to their wickednesse, and partner in their sinne; thinking God to be like to themselves, and so call him to iustifie their vntuths.

## 5. Reason.

Fifthly. In euery false oath, they tempt God highly, daring him as it were to his face, to inflict his vengeance on them, if they sweare not truly, themselves knowing that they sweare falsely: Besides there is horrible false witnesse: And thus hee that swears, and beares false witnesse, slayeth three at once: He is an arrow, a mallet, and a sword. An arrow to pierce him against whom hee comes: A mallet to smite and peruert the Iudge: A sword to destroy himselfe: *The lying tongue destroyeth the soule.*

## 6. Reason.

Sixtly. Obserue diligently, that swearing is such a sin, as for which men haue a most fearefull account to make at the day of iudgement; *For euery idle word, men shall giue account at the day of iudgement, Math. 12. 36.* much more then for euery idle oath, and for their abominable cursing and banning; but your swagging swearers neuer thinke of this account.

## 7. Reason.

Seauently. Consider seriously of this one thing; that the oftner thou swearest, the greater thou makest thy score; and so thy account will be more

more fearefull, and thy punishment more intollerable; for, if holy *Iob* could confesse, that *hee could not answer God one thing of a thousand*, *Iob 9.3.* alas then, how dost thou vile wretch, thinke to answer God for thy many thousands of thy vaneecessary and fearefull oathes and curses? Lay this to heart.

## 8. Reason.

Eighthly. Remember the punishment which God threatneth against swearers, and such as take his name in vaine; *The Lord will not hold such guiltlesse*, *Exod. 20.* A punishment of all most fearefull; that the guilt of this sinne shall be laid to their charge: for, as of all men they are most happy and blessed, the guilt of whose sinnes is remitted, so most accursed are they, the guilt of whose sinnes is imputed vnto them.

## 9. Reason.

Ninthly. Swearing procures Gods iudgements vpon vs. It was a Law, *that the blasphemers should be stoned to death*, *Leuit. 24.14.* *Hee that blasphemeth the name of the Lord, shall be put to death*, *ver. 16.* *They that swear by the sinne of Samaria, i.e. by Idols, shall fall, and neuer rise againe*, *Amos 8.14.* *God will cut off those that swear by that which is not God, as by God, and Malcham*, *Zeph. 1.3.4.5.*

## 10. Reason.

Tenthly. Swearing causeth God to forsake men; The reason is this; Because *those that forsake God, God forsakes them*, as *2 Chron. 15.2.* *yea, God will cast them off for ever*: as *1 Chron. 28.9.* But those that vse common and vnlawfull swearing, forsake

the Lord. *They have forsaken me, saith God, by swearing by that which is not God, Jerem. 5. 7. therefore God forsakes them, Loe heere their lamentable estate.*

### II. Reason.

Lastly. It puts downe the wrath of God vpon the land wherein wee dwell. *Because of oathes the land mourneth, as Ier. 23. 10. The Lord hath a controuersie with the Land, because of swearing, therefore the earth shall mourne, &c. Hos. 4. 1. 2. 3. In a word, it is a most accursed sinne; The curse of the Lord shall enter into his house, that falsly sweareth by Gods name, and shall remaine in his house and consume it, &c. Zach. 5. 3. 4. Thus much of the Reasons.*



A louing Exhortation to all, perswading  
them as they tender the good of their  
soules, to take heed of this hor-  
rible sinne of Swearing.

**E** haue heard (good Christian brethren)  
what an horrible sinne this swearing is,  
which the world accounts as nothing;  
My counsell is that in Ecclesiasticus; Ac-  
cūstome not thy mouth to swearing, for in it there are  
many fals; neyther take up for a custome, the naming of  
the Holy one: for thou shalt not be unpunished for such  
things. He that sweareth, and nameth God continually,  
shall not be faultles. A man that vseth much swearing,  
shall be filled with wickednes, and the plague shall neuer  
goe from his house; when he shall offend, his faults shall  
be vpon him, and if he knowledg not his sinne, he ma-  
keth a double offence; and if he sweare in vaine, he shall  
not be innocēt, but his house shall be full of plagues, as  
Eccles. 23.9.10.11. O remember, that the Lord will  
come neere to iudgement, and will be a swift witnesse a-  
gainst false swearers, as Malac. 3.5. Take heed there-  
fore of rash and vnecessary oathes; for by this  
meanes you take Gods name in vaine, so often as  
you sweare, which the Lord will neuer hold guilt-  
lesse, nor suffer to goe vnpunished. Take heed of



curfing others, but bleffe and curfe not; knowing that it is a note of a wicked man to curfe others. *Their mouth is full of curfing, Rom. 3. 14. and curfed are thofe that curfe the godly, Gen. 12. 3. and 27. 29.* yea though others curfe thee, thou muft not curfe againe, *but bleffe them that curfe you, Math. 5. 44. Let your communication be yea, yea, nay, nay, left you fall into condemnation, Iam. 5. 12. I fay vnto you, faith Chrift, fwear not at all, Math. 5. 33.* Remember, by fwearing, men bring the iudgements of God vpon themfelues, and their houfes, and the Country they dwell in: Swearers are accursed here in this life, & in the life to come; and take this for a certain truth, that hee that vseth commonly to fwear, dying without repentance, fhall neuer be faued; How fearefull is their eftate at the Affife, before the Iudge, who will not hold them guiltleffe? much more fearefull is the eftate of fwearers, whom the Lord, the great Iudge of heauen and earth, will not hold guiltleffe, for their many thoufands of fearefull oathes, at the day of iudgement; who fhall heare that fearefull fentence, *Goe ye curfed into everlafting fire.* From which good Lord deliuer vs.

Accuftome not thy felfe to fwear,

take heed and haue regard;

For God confounds the fwearing rout,

and hell is their reward.

Against



**Against the Sinne of Lying: and**  
*first a short description of the Sinne it*  
*selfe, and the Causes thereof.*



He sixt Sinne, which is a common, reigning sinne in this age, is the sinne of Lying. Not vnfitly ioyned to Swearing; for as hee that is a common Swearer, is a common Lyar: so he that vseth to lye, will not sticke to sweare and forswear himselfe for a matter of nothing. And it is so common to lye, that a number cannot speake a sentence, but either adding to, or detracting from the truth; and it is growne to such a custome, that men either make but a sport of it, or else esteeme it to be no sinne at all; whereas the word of God directly, and in expresse tearmes telleth vs, that all Lyars shall be thrust out of the heavenly Ierusalem, *Reuel. 22. 15.* Let all men in time beware of it, and leaue it, especially Trades-men, if euer they meane to enter into Gods heavenly Tabernacle; as, *Psal. 15. 2. 3.* Vnder this sinne, I comprehend all slandering, backbiting, false reporting, flattering,

deceit, and all false and deceitfull dealing, all which are sinnes which God doth hate, neither shall such enter into the kingdome of heauen.

Lying, is a voluntary inequality of the speech vttering one thing, and the minde thinking another, ioyned with a will to deceiue. In this definition obserue three things in a lye, 1. A speaking or writing of a falsehood. 2. It must be contrary vnto the truth, shining in the minde. 3. It is ioyned with a will to deceiue; all these must concur in a lye. Here note, that euery lye is an vntruth, but euery vntruth is not a lye: so that a man may speake an vntruth, and yet not lye. Obserue further, that the parables of the Gospell, and the like, are no lyes; for though one thing be spoken, and another meant, yet it is not contrary to the truth in the minde, neither with a will to deceiue, but the proper words omitted, the sense, and the morall is made more plaine.

Againe, the common distinction is this. A lye is three-fold; Hurtfull, either to our selues, or others; Profitable, either to our selues, or others; Sporting or iesting, pleasant and delightfull to both. Neither of these lyes is lawfull for Christians. Againe, the hurtfull lye, is either in matters of religion, or in humane affaires, no way lawfull; and the more hurtfull is that lye in matters of religion. Againe, every pernicious and hurtfull lye is condemned without all controuersie; then I proue that euery lye is to be condemned, for that euery lye whether as they call it, profitable, or sporting, all, I say, is hurtfull, either to him to whom we speake, or to our selues;

selues; one way or other, euery lye is hurtfull, therefore all is vnlawfull.

Obiection.

*But the Midwives to save the male-children alive, lyed: Rahab for the spies, to preserve them, lyed: Michal to save David alive, lyed, Exodus 1. 19. Iosb. 2. 3. 4. 5. 1 Sam. 19. 11. 12. 13. &c. But these are no where condemned, therefore we may lye?*

Answer.

I answer. Two things are to be considered in these lyes. 1. The end. 2. The manner. Their charity in regard of the end, why they lyed, is to be commended; but the manner of doing it, if it were by lying, (which some deny) is to be condemned. This answer serves for all objections in this kinde.

Obiection.

*Abraham lyed, and gave Sarah counsell to lye, to say, she was his sister, when as she was his wife; And Jacob for the blessing lyed, these are not condemned in Scripture for it.*

Answer.

I answer. These (in my iudgement) cannot be wholly excused, though some would haue it so; and if they did sinne, we must not follow them. And yet *Abraham* after the custome of the Hebrewes might speake true, shee being the daughter of his Vncle, who were counted as sisters: And *Jacob*, though he were not the first borne by carnall nativity and birth, yet in regard of Gods diuine dispensation and Oracle.

Obiection.

*But Paul the Apostle lyed, when he promised to*

come againe to the people, and did not, and he is not condemned for it.

*Answer.*

I answer. Paul did not lye: For 1. Paul spake nothing but what he meant. 2. He had no will to deceiue. 3. He not comming, was not the cause himselfe; for as he spake, he was hindred by God, and by Sathan, *Rom. 1. 13.* and *1 Thes. 2. 18.* and *Rom. 15. 22.*

*Obiection.*

*But I get great gaine, and increase in goods and wealth, by lying, and deceitfull dealing, and he that vsesh plaine dealing will dye a beggar?*

*Answer.*

I answer. Godlinesse is great gaine; riches are not gaine; and what gaine callest thou this, for which thou loosest thine owne soule, by lying, and vniust dealing? It is a practise condemned flatly by the word of God. Suppose thou dost gaine; remember what Saint Paul saith, *We must not doe euill, that good may come thereof, Rom. 3. 8.* Therefore we must not lye, to enrich, or any way to benefit our selues, or others. And whereas thou saiest, He that vsesh plaine dealing, shall dye a beggar, I say, thou speakest wickedly; God giue mee grace to deale plainely, though I haue neuer so little I am content, and so godlinesse to me is great gaine, if I am content with that I haue, *1 Tim. 6. 6.*

Thus I conclude, from the Latine word *Memini*, *quasi contra mentem ire*, i. e. to lye, is to goe against the minde; from the Greeke, *ὑποψια*, a thing to be auoided; from the Hebrew *אנח*, a very great iniquity:

iniquity: I conclude I say, that a lye is a very great euill, of all Christians to be auoided.

*Causes of Lying.*

I.



**F**irst. The maine Cause is the Diuell, the author of all sinne, and the father of lyes. *The diuell abode not in the truth, because there is no truth in him; When he speaketh a lye, then speaketh he of his owne: for he is a lyer, and the father thereof, Iohn 8. 44.*

2.

Secondly. A wicked and vnregenerate heart: *For those things which proccede out of the mouth, come from the heart, and defile the man; for out of the heart proccede false testimonies, and flanders, Matthew 15. 18. 19.*

3.

Thirdly. Malice, hatred, enuie, and ill will, lying is a cursed fruit of these. *Potiphars wife, when she intised Ioseph to lye with her, and so to commit adultery; because she could not haue her desire, (to cloake her owne villany,) of malice against innocent Ioseph, raised a slander, and inuented an horrible lye against him, and caused him to be cast into prison, Gen. 39. And thus it was against our Saviour Christ, and Steuen, to put them to death by lying: And whence comes now a daies, so many ill reports, lyes, flanders, whisperings, backbitings,*

bitings, but onely of this cursed roote of malice, and hatred? *Pro. 26. 24.*

4.  
Fourthly. A false and deceitfull heart; for a faithfull and true heart will not send forth lyes; as *Salomon* saith, *A faithfull witnesse will not lye, but a false witnesse will speake lyes, Pro. 14. 5. A deceiver speaketh lyes, verse 25.*

5.  
Fiftly. A great occasion of lying, and maintaining of it, is, to be giuen to heare ill-reports, lyes, and tales: If there were no receivers, there would be no theeuers; so, if there were not so many hearers, and willing receivers, of lyes and euill reports, there would not be so much lying: Therefore *Salomon* saith; *The wicked giueth heede to false lips, and a lyer hearkneth to the naughty tongue, Pro. 17. 4.*

6.  
Sixtly. Contempt of Gods word, and hating to be reformed; this is a note of a wicked man, and a great occasion to harden men in this, and all other sinnes: *Vnto the vngodly, said God, why dost thou preach my lawes, and takest my covenant into thy mouth, where as thou hast to be reformed, and hast cast my words behinde thee? &c. Thou hast let thy mouth speake wickednesse, and with thy tongue hast set forth deceit; Thou satest and spakest against thy brother, yea, and hast slandered thy owne mothers sonne, Psal. 50. 16. 17. 18. 19. 20.* Other Causes you may reade of in the Causes of Swearing, which are also Causes of Lying.

Remedies



*Remedies against Lying, and deceit-  
full dealing.*



THE Remedies against these finnes, I haue partly touched in setting down the Remedies against Swearing; so by casting your eye backe, and obseruing them, you may vse them against this disease, and apply them to this sore; More particularly, obserue in briefe these.

*1. Remedy.*

First. Labour for an honest and a good heart; let this fountaine be cleare, make it pure and cleane; according as it is said: *Wash your hearts from wickednesse, Jer. 4. 14.* which is done foure waies. 1. By being ruled by the word, *Psal. 119. 7.* and *Iob. 15. 3.* 2. By prayer, as *Danid* did thrice in one *Psalm*, *Psal. 51. 2. 7. 10.* 3. By faith, *Acts 15. 9.* 4. By rooting out all bad thoughts, *Ier. 4. 14.* *For the pure haue pleasant words, Pro. 15. 26.*

*2. Remedy.*

Secondly. Consider the sudden, and vnexpected iudgement of God, vpon lyars; *Ananias* and *Saphira*, for lying, were stricke with present death, *Acts 5. 5. 10.* *Gebezi*, for forging lyes, was smitten with a leprosie, and his posterity; as *2 Kings 5. 25. 26. 27.* If God spared not these, take heede, least his plagues fall vpon thee.

*3. Remedy.*

Thirdly. Haue no acquaintance with *Sathan*, the father of lies, despise him and all his workes; striue against

against his temptations, and when hee speaketh most faire, beleue him not. *Resist the Diuell, viz. by faith, and he shall flie from thee, 1 Pet. 5.9. Iam. 4.7.*

4. Remedy.

Fourthly. Beware of malice, enuie, and hatred; stub vp these cursed rootes; and instead of these, plant loue, peace, and good-will; and as the Apostle saith, *Be truly affectioned one towards another, with brotherly loue, and let loue be without dissimulation, Rom. 12.9.10.*

5. Remedy.

Fifthly. Giue not credit to euery report, for thou shalt heare many false tales; and so be brought by this meanes to vtter lyes and vntruths: Discountenance the common tale-bearer, and remember, that thou who receiuest an ill report, and lendest thine eare to heare lyes, art guilty of the lye it selfe: *As well guilty he that holds the bagge, as he that fills it.*

6. Remedy.

Sixtly. Be ruled by the word of God, forbidding this and all other sinnes; subiect thy selfe vnto it, hide it within thy heart, that thou maist not sinne in this kinde, as *Dauid* did, *Psal. 119. 11.* for if this word be remembred, engrauen, and setled in thine heart, thou shalt not onely deny thy selfe, and thy corrupt nature, but shalt be more able to withstand the assaults of *Sathan*.

7. Remedy.

Seauenthy. Remember that all lying and deceiptfull dealing is abomination to the Lord; *The lying lips, are abomination to the Lord, Pro. 12.22. Diuers weights, and diuers measures, both these are abomination*

abomination to the Lord; *Pro. 20. 10. Diuers weights are abomination to the Lord, and a false ballance is not good, ver. 23. A true weight and ballance are of the Lord; all the weightes of the bag are his worke, Pro. 16.*

11. viz. if they be good, they are Gods worke, & from him, and his blessing shall be with them; but if they be false and naught, they are of the Deuill, and to the condemnation of those that vse them. Let Trades-men obserue this, to lay it to heart, lest the curse of God fall vpon them in this life, and Gods eternall wrath in the world to come. God knowes, many a Shop-keeper, Trades-man and others, haue a most fearefull account to make at the last day, for their lying, and false deceitfull dealing; If account must bee for euery idle word, then woe to them that vse lying and deceitfull words.

noifoid O

*Meanes to attaine to the contrary Vertue,*

*Namely, to speake the Truth.*

**B**Y speaking the truth, I meane not onely, to deale simply and truly in word, but also to deale faithfully, truly, innocently and vprightly in all our actions betweene man and man, without fraud, colenage, guile, and deceit.

Truth is religious, and concernes matters of faith; or politicall, concerning humane affaires, Politicall is eyther publique before a Magistrate; or priuate betweene party and party. Although it be

be necessary as occasion serueth to speake all these truths, yet I speake properly in this place, of the latter, betwixt man and man; to speake truth, and truly, and nothing but the truth, and to deale truly in all our actions.

Heere obserue, that though wee are bound to speake nothing but truth, yet it is not alwaies lawfull, necessary, nor expedient, to speake all truth we know, in every place, at all times, before all persons; but it is sometimes necessary and expedient to conceale some truth. As it is not fit the Comminality should know, and haue reuealed, whatsoever the Counsell consult and determine of; this were not profitable to the Common-wealth. If a man pursue a man to kill him; I am not bound to tell him where he is, and so become accessary to his death.

#### Obiection.

*Of two evils, the least is to be chosen. Put case then that a man pursues another to kill him; he knowes not where he is, but I doe: He asketh me, If I speake truth, and tell him, hee will kill him: If I say I cannot tell, I lie; whether now it is better to speake truth in this case, or to chuse the lesser euill to lie? If the latter, then it is lawfull to lie in some case.*

*Answer.* I answer, two waies. First; That saying of two evils the least is to be chosen; must be vnderstood of two inconueniencies, not of two sinnes. Secondly, for the other part of the obiection, I answer it is not needfull to doe eyther; neither to speake that truth, nor yet to lye; for wee may make this

safe evasion : I know where hee is, but I will not tell. And thus I proceed to the Meanes.

1. Meanes.

First. Labor for the good spirit of God, which will guide thee, and keepe thee in the right way both of speaking and dealing in truth ; for truth and faith, *i. e.* faithfulnessse, are fruits of the spirit, *Gal. 5. 22.* Wherefore it is called the spirit of truth; *This spirit of truth will leade vs into all truth, Ioh. 16. 13.* meaning all truth, both spirituall, in matters of faith, and politicall, both in publicke and priuate.

2. Meanes.

Secondly. Use fervent and frequent prayer vnto Almighty God, to establish thee in the spirituall truth, and to direct thee in it continually ; for if thou art once ground-fast in that truth, thou shalt be preserved from lying and falshood, and framed to speake the truth amongst men. Pray therefore with David, *Lead mee forth in thy truth, and teach me, Psal. 25. 5.* Take from me the way of lying, *Psalme. 119. 29.* And take not the word of truth out of my mouth, *Psal. 119. 43.* But let my heart be upright in thy statutes, *vers. 80.*

3. Meanes.

Thirdly. Consider the excellency of this grace; it makes the Lord to delight himselfe in vs ; *All his delight is in the Saints on the earth, and those that excell in vertue, Psal. 16. 3.* Those that deale truly are Gods delight, *Pro. 12. 22.* And the upright in their way are his delight, *Pro. 11. 20.*

4. Meanes.

Fourthly. Consider the profit of it ; it obtaineth

neth not onely fauour with men, but with God; With men; So long as thou dost well, men will speake good of thee, saith Salomon; here it procureth a good name: With God; it obtaineth not onely his temporall fauours, but euermlasting life: Lord, who shall dwell in thy Tabernacle? who shall rest in thy holy mountaine? Hee that speaketh the truth in his heart, Psal. 15. 2.

## 5. Meanes.

Fiftly. Consider the Necessity of it; that by the contrary, and want of it, men pull destruction vpon themselves. Thy tongue imagineth mischief, and cutteth like a sharpe rasor: Thou hast loued vprightnesse more then goodnes, and to talke of lies more then to speake the truth; Thou lovest all wordes that may destroy, O thou deceitfull tongue: Therefore shall God destroy thee for ever, Psal. 52. 2. 3. 4. 5.

## 6. Meanes.

Sixtly. Labour for vprightnes and soundnesse in the heart; let it be free from hypocrisie, dissimulation, deceit, and the like; and this vprightnesse will keepe thee, and guide thy tongue to speake right things, as Salomon saith; The vprightnesse of the iust shall guide them, Pro. 11. 3. But an hypocrite with his mouth hurteth his neighbour, vers. 9. The tongue of the vpright man is as fine silver, Pro. 10. 10. The heart of the wise guideth his mouth wisely, Prou. 16. 23.

## 7. Meanes.

Seauenthy. Consider seriously as a maine Meanes of all; that if thou speakest not the truth, but vseth thy mouth to deceit, dissembling, flatter-

ing,

ring, lying, back-biting, swearing, cursed and euill speaking; thou dost not serue God in any one part of his seruice and worship truely and deuoutly; but all thy shew of profession & religion, all is in vaine. Lo, what a fearefull estate men are in, by want of this truth in word and deed, and yet make no conscience of it: *If any man seemeth religious, and refraineth not his tongue, but deceiveth his owne heart, this mans religion is in vaine, Iam. 2. 26.*

Lastly. Obserue a true note of one that speaketh truth, and meaneth truely: that is; Hee will shew it in the fruits of vpright and conscionable dealing, by well-doing, and bringing forth the fruits of righteousness, declaring the simplicity of his minde and heart, by outward actions of righteousness, as *Salomon saith; Hee that speaketh truth, will shew righteousness, Pro. 12. 17.*

*Reasons dissuading from this horrible  
sinne of Lying.*

**W**HAT is the saying of *Salomon; Fooles make but a sport of sinne; Pro. 14. 9. And it is a pastime to a foole, to doe wickedly, Pro. 10. 23.* I may say it is truely verified of this sinne of Lying, that wicked men, which are *Salomons* fooles, make but a sport of it; neuer considering the grieuousnesse thereof, nor the iudgements of God against it: But I tel al such, from the word of God, that it is such a sport, and such a trick, that wil cost them in good earnest, the losse of heauen, & the gaine of hell, as shall appeare in the Reasons.



## 1. Reason.

First. Observe the vilenes of this sinne in these comparisons : It is a kinde of murther ; for there is the murther, 1. Of the heart, 2. Of the tongue, 3. Of the act. Lying is the murther of the tongue, and as men may smite with the hand, and so murther, so they may smite with the tongue : *Come, let vs smite him with the tongue, Ier. 18. 18. viz. by lying, slandering, and false accusing.* This blow which the tongue giueth, is a deadly wound, and therefore compared to such things as are deadly. Sometimes to a bow : *They bend their tongue like a bow for lies, but they haue no courage for the truth, Ier. 9. 3.* Sometimes to sharpe arrowes : *They shoot out for their arrowes euen bitter words, Psal. 64. 3.* Sometimes to a sword. *They whet their tongue like a sword, Ps. 64. 3.* Sometimes to a sharpe sword : *There is that speaketh words, like the pricking of a sword, Pro. 12. 18.* Sometimes to a sharpe razor : *The wicked tongue cutteth deceitfully like a sharpe razor, Ps. 52. 2.* Sometimes to a Serpent & poyson. *They haue sharpened their tongues like a serpent ; The poyson of Aspes is vnder their lips, Ps. 140. 3.* The Serpent spitteth out his poyson, & poysoneth a farre off, so doth the lying tongue. Solomon compares them to mad men : *As bee that feigneth himselfe mad, aseth fire-brands, arrowes, and mortall things, so is he that dealeth deceitfully with his friend, and saith, Am I not in sport ? Pro. 26. 18. 19.* And I compare them vnto dogges ; eyther madde dogs, that bite with their teeth, and poyson with their tongues, or butchers dogs, that eate onely of the offall and the worst : so these, if there be the least

least blemish, liars will report it, but for neuer so many good things, you shall neuer heare them name a man:

2. Reason.

Secondly. A liar, as a liar, is no better than a Diuell incarnate, as *Αἰσῶν*, in Greeke signifies a false accuser: He is a Pedler; for, as a Pedler goeth about with his packe of wares, & vtters them, some heere, some there: so doe liars goe with their packet of lies, and vtter them where euer they become. But God made a good Law, forbidding these Pedlers to goe about any more: *Thou shalt not walke about with tales among thy people, Leuit. 19. 16.* A good lesson for lying knaues, and prating Gossips of this age, who runne from house to house to carry tales of this body and that body, setting man and wife at oddes, and separating euen *chiefest friends, Pro. 16. 28.* and *17. 9.* and no maruell, for they haue the greatest part of their liuing by it; their lap is filled with victuals: It is pittie such beggars, (for they are no better) and the maintainers of them, are not severely punished, and made a publique example.

3. Reason.

Thirdly. Marke what *S. Iames* saith of the euill tongue: He compares it vnto fire; *Behold how great a thing a little fire kindleth; And the tongue is fire, yea, a world of wickednes: it defileth the whole body, & setteth on fire the course of nature, and it is set on fire of hell. It is an unruly euill, full of deadly poyson, Iam. 3. at large.*

4. Reason.

Fourthly. Lying is an odious and hatefull sin: Hatefull both to God and man, that is, good men.

God hates it. *Six things the Lord hateth; amongst the rest, a lying tongue, and a false witnesse that speaketh lyes; as Pro. 6. 16. 17. 19. The lying lips are abomination to the Lord, Pro. 12. 22. Good men hate it: David saith, I hate all false wayes, Psal. 119. 128. I hate false-hood and abhorre it, vers. 163. yea, he did so hate it, as that he would not suffer a liar, slanderer, carry-tale, or any deceitfull person, to dwell in his house, or to tarry in his sight; as, Psal. 101. 5. 6. 7. A worthy president, and notable example, for all Parents and Masters of families, euen from Kings and Princes, to the meanest, to follow and practise.*

3. Reason.

Fiftly. Lying and deceitfull dealing shall neuer bring a man any good; it may seeme to gaine, but it is but wicked and vniust gaine, which God will neuer blesse: *The bread of deceit is sweet to a man, but afterward his mouth shall be filled with grauell, Pro. 20. 17. By this meanes, An heritage may be hastily gotten in the beginning, but the end thereof shall not be blessed, verse 21. Diuers weights and measures are abomination to the Lord, verse 10. In which regard, the saying of Salomon is verified, that a poore man is better then a liar.*

6. Reason.

Sixtly. Lying causeth God to complaine, and to be at controuersie with the land, and pulleth down the iudgements of God vpon the Countrey wee dwell in. *Heare O people, for the Lord hath a controuersie with the Land, because there is no truth in the Land; By swearing, lying, &c. blood toucheth blood; Therefore shall the Land mourne, Hos. 4. 1. 2. 3. which*

made

made the Prophet *Jeremiah*, to shed the teares of compassion, wishing that his head were a fountaine of teares, to weepe day and night: for they bend their tongues like their bowes, for lyes, *Ier. 9. 1. 2. 3.*

7. Reason.

Lastly. Lyars shall not be saved, continuing in that sinne; for they shall be excluded heauen, *Reuel. 22. 15.* and damned in hell, *Reuel. 21. 8.* He that speaketh lyes shall not escape, *Pro. 19. 5.* He that speaketh lyes shall perish, *verse 9.*

*Obiection.* But every action is good or euill, according to the end, if the end be good, the action is good; therefore it is lawfull to lye for good ends; as the prouerbe is, *All is well, that ends well.*

*Answer.* That rule holds true in matters *Politicall*, not in points *Theologicall*; for in matters of Religion, a thing may be done to a good end, yet faile in the manner, and so no good action. And thus much of this sinne of Lying.



A louing Exhortation to perswade all  
to speake the truth, and to make  
conscience of Lying.



O V see (deare brethren) the grieuous-  
nesse of this Sinne; howbeit many in  
this age, especially Trades-men, a num-  
ber of them, make no conscience of it,  
others but a sport. Wherefore cast off lying, and speake  
euery man truth vnto his neighbour, for we are mem-  
bers one of another; as, Ephes. 4. 25. Lye not one to an-  
other, seeing that ye haue put off the old man with his  
workes, and haue put on the new, &c. Colos. 3. 9. These  
are the things that ye shall doe; Speake euery man truth  
vnto his neighbour, &c. Zach. 8. 16. 17. What so euer  
things are true, honest, and iust, &c. thinke on these  
things, Phil. 4. 8. Let vs follow the truth in lone, Eph. 4.  
15. Let not mercy and truth forsake thee; binde them  
on thy necke, and write them vpon the table of thine  
heart, i. e. esteeme most highly of them, and neuer  
forget them: so shalt thou finde fauour and good vnder-  
standing in the sight of God and man, Pron. 3. 3. 4.  
Remember and forget nor, that saying of Saint  
Iames; If a man seeme religious, and refraine not his  
tongue, all his religion is in vaine, Iam. 1. 26. Remem-  
ber thou must giue account for euery lye, and by thy  
words thou shalt be condemned, Matthew 12. 36. 37.

Remember

Remember the shortnesse, and vncertainty of thy life, and how God hath stricken others with present death for lying: Let such examples terrifie thee, and take heede, remembring the presence of God, least he doth so to thee. And if all this will not moue thee, know for an infallible truth, that there is no way with thee but one, *viz.* to be tormented in hell, *and to haue thy portion in that lake, that burneth with fire and brimstone*; as I haue proued, *Reuel. 21. 8. Lord take from me the way of lying, Psalme 119. 29. Amen.*

Speake truth in heart, and lye no more,

all you that looke for blisse.

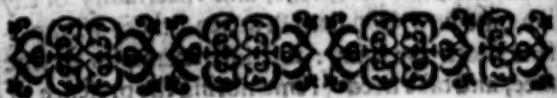
For God confounds the lying tongue,

and what deceitfull is.

The

Glory be to God.

27X19



*The Author to the Reader.*

I Confesse, good Reader, that I could haue proceeded, and not vnprofitably, to haue handled many other particular sinnes in this kinde; but I content my selfe with these, as being the most common and reigning sinnes in this age: and finding by good experience, that it is a laborious facultie to make books: Herein willingly embracing the saying of *Salomon*, *My sonne take thou heed; for there is no end of making many books, & much reading, and studie is a wearinesse of the flesh*, Eccle. 12. 12. What good thou findest, ascribe all to the glory of God, To whom be praise through Iesus Christ, Amen.

*These things haue I spoken to you from God, therefore if ye will not be warned, know that there is no excuse for sinne*, Iohn 15. 22.

Glory be to God.

**F I N I S.**



